

# WORLD CALL

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tian Mission, South Gate, Nanking,  
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## Tibet

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## General Union Work

Higdon, Mr. and Mrs. E. K., Secretary,  
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lippine Islands, P.O. Box 1449, Manila,  
P.I.  
Inman, Mr. S. G., Secretary, Committee  
on Cooperation in Latin America, 254  
Fourth Avenue, New York, N. Y.  
\*Ross, Mr. and Mrs. Emory, Secretary,  
Congo Protestant Council, Eureka, Ill.  
(Missionary Institutions, page 44)

\* Furlough  
† Extended Furlough  
‡ Leave of Absence  
§ Retired



## World Call Honor Roll

Three hundred churches in the brotherhood receive twenty or more copies of **WORLD CALL** each month. These three hundred are responsible for more than 40 per cent of our entire subscription list.

On page 43 we publish the names of these churches as an Honor Roll, as of Dec. 31, 1933. Sixty-seven new churches appear in the list. The total number of subscriptions represented in the present roll is 11,374. This is a gain of 566 over the list of six months ago.

The Honor Roll shows East Dallas still the undisputed leader of the country with 249 subscriptions. National City Church, Washington, is now second with 152, which puts University Church, Des Moines, third by one subscription. Third Church, Indianapolis, has now passed Central of the same city, the figures being 132 and 112 respectively. Louisville, Kentucky, has fallen from third place in the nation to a tie for the fifth. A newcomer in the "Hundred Club" is Vine Street, Nashville, with 105, while Houston, Texas, First and St. Joseph, Missouri, First, have sunk below the century mark.

### Deficit Wiped Out

For once in our lives we are going to let out a loud crow. On January 31, 1934, **WORLD CALL** had wiped out its deficit and had a cash balance of \$281.78. December and January are always the months when most of our subscriptions come in. This year our **WORLD CALL** secretaries worked exceptionally hard. The result was that our circulation people were simply buried beneath an avalanche of orders. But were they dismayed? They were as delighted as the mouse who was buried under a mountain of cheese and told to eat his way out! We all take a good deal of pride in the fact that **WORLD CALL** is self-supporting, and our thanks go out to those thousands of **WORLD CALL** secretaries and to those pastors who have helped us wipe out our deficit. With their help we'll not only climb out of the red; we'll stay out!

### We're Sorry

Some of our new subscribers have been inconvenienced because our avalanche of orders has exhausted our extra copies of the December, January and February issues. We regret the delay.

### What Pastors Are Doing

Clark Cummings, Springfield, Illinois, First Church, sends in eight subscriptions from men of his church. Himself a man's man, he knows what men will like. . . . Neil Crawford, Broadway Church, Cleveland, told his **WORLD CALL** secretary that if she would get ten subscriptions he would at his own expense subscribe for ten more. She did and he did! He plans to sell the eleven copies each month at single copy rates. At the end of the year he'll have \$13.20 to reinvest in **WORLD CALL**. That man is a financier! . . . A. Garnett Day of California, Missouri, believes in direct action. He sends in ten subscriptions and says, "I would like to suggest to preachers that the best way to get subscriptions to our church papers is to *get them!* One day in two hours I got four subscriptions. The following Sunday two more were volunteered and four more were gone after."

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# World Call

VOLUME XVI

MARCH, 1934

No. 3

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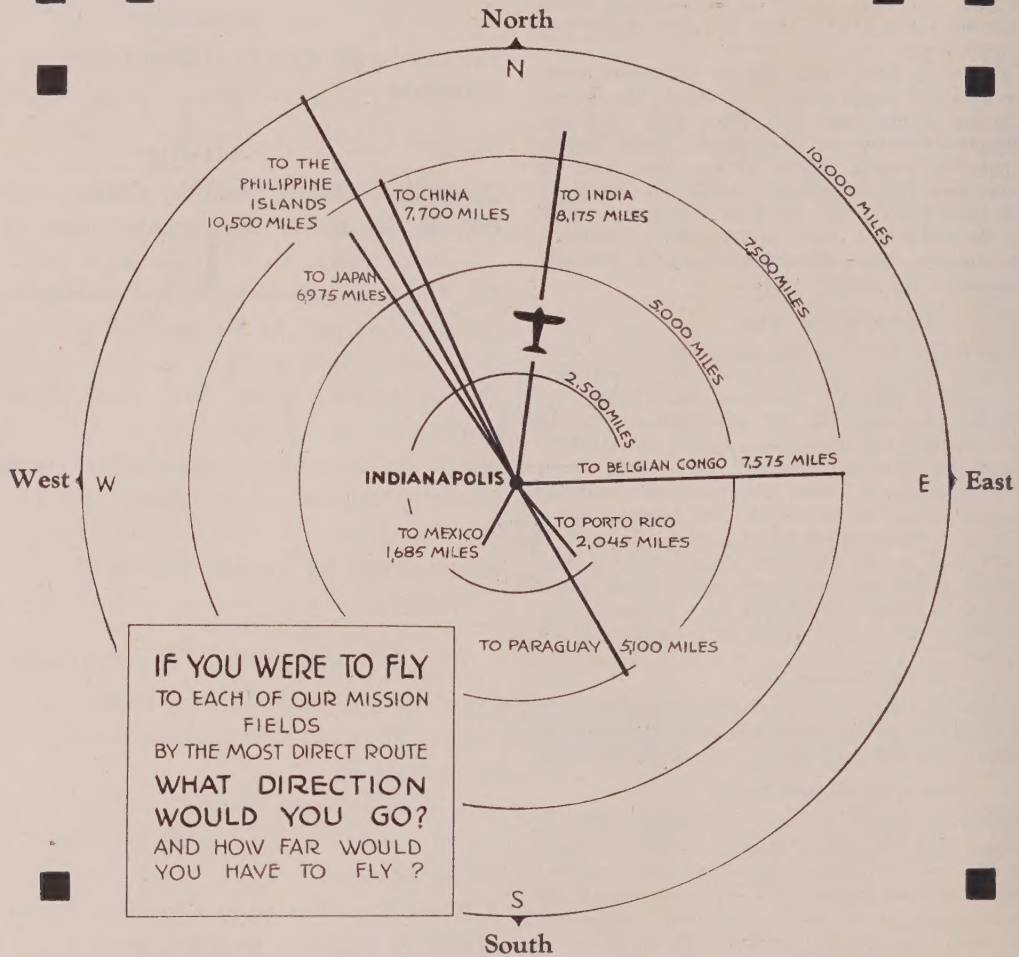
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# The Lindbergh Trail to Mission Lands



WITH the coming of airplanes pioneers like the Lindberghs blaze new highways through the sky. Old trails are forgotten as these intrepid explorers lay out the straight roads of the future through "the wing-ways of the air."

The above chart is an attempt to picture the road map which will be used when in some coming day people fly from mission headquarters in Indianapolis to our mission lands. It shows the direction one would fly if he were to take the shortest distance around the globe to each of these fields.

For instance, the shortest distance to India lies almost across the North Pole, 8,175 miles away. To go to China, you would fly northwest, following the trail which the Lindberghs took across Alaska a couple of years ago. To fly to the Congo



you would start almost directly east from Indianapolis.

Do you find this hard to believe? A simple experiment will convince you. Get a piece of string and sit down before a globe. (Be sure it is a globe, not a map.) Place one end of the string on Indianapolis. Place the other end of the string on Nanking, the capital of China. Stretch the string until it is tight. You will find that the shortest distance leads the string across the globe in the direction indicated on the chart.

So it will be with other countries. The mileage as indicated on the chart is only approximate, but it is accurate enough to show how air distances to our fields compare. When we made up this chart, we measured to the capitals of the countries where we have missionary work.



# WORLD CALL

Harold E. Fey, *Editor*

Rose Stephens Rains, *Office Editor*

L. Madge Smith, *National World Call Secretary*

*Contributing Editors:* Stephen J. Corey  
C. E. Lemmon

H. O. Pritchard  
Mrs. W. F. Rothenburger

James A. Crain  
Edgar De Witt Jones

VOLUME XVI

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## *Presbyterian Unity*

A PROPOSAL to merge the two bodies of northern Presbyterians has been officially made by the joint committee representing the Presbyterian Church of the U. S. A. and the United Presbyterian Church of North America. It will now be discussed for at least two years in these two bodies before it comes before them for final action. The new body will, if it is formed, be called the Presbyterian Church of America, and will have a membership of approximately 2,200,000. There will still remain several other Presbyterian churches outside of the merger. Thus, with the slowness of a glacier moving over the face of the land, Christian unity gradually edges toward the goal "that they all may be one."

## *Magazine for the Blind*

A PROTESTANT magazine for the blind, printed in Braille and reaching 30,000 blind readers, is now being published by the John Milton Foundation. Miss Helen Keller is the president of this organization, whose purpose it is to carry the light of knowledge to those who have lost the priceless boon of sight.

## *Students Object to Conscription*

SEVEN students at Ohio State University are suspended from classes until they will agree to submit to military drill. The students have refused to drill on the ground that as Christians they cannot prepare to go to war, and a group of Columbus ministers have upheld their conscientious objection. Ohio State University has been a battleground against compulsory military training since its beginning in 1873. In 1878 the "anti's" succeeded in having drill made optional for two years, but lost out two years later. Since that time the University of Wisconsin has made drill optional. The United States Attorney-General held in that case that the Morrill Land Grant Act, under which the state universities receive federal funds, makes it mandatory that state universities offer military drill in the course of study, but they are not required to make it compulsory. The War Department, on the other hand, has insisted that drill be made compulsory, for the simple reason that half the students will not take it unless they are compelled to do so.

## *There, but for the Grace of God, Goes America*

EVERY time he saw a drunken man, John B. Gough, temperance reformer of former years, would say, "There, but for the grace of God, goes John B. Gough." Today Protestant America may well look at Germany and paraphrase that statement. With its excesses of Jew-hating, of fear-mad nationalism, of racial arrogance and religious bigotry, Nazi Germany is giving us a demonstration of what America would have been like had the Ku Klux Klan succeeded in capturing the national government. In these days when it is so easy to condemn Germany, it would be well for us to remember that it was a decade ago that a movement very similar in motives and methods was sweeping across this nation, and that it split churches, divided communities, terrorized officials and even controlled the governments of whole states. Let us humbly thank God that it collapsed because of its own poisons internally generated, and pray that Germany may also mercifully be delivered by a like method.

## *Vinson Naval Bill Stampeded Through*

A SERIES of quick moves and a flood of propaganda seems about to saddle this country with a huge naval appropriation. The Vinson naval building program, which at this writing has passed the House and has gone to the Senate, is the most formidable threat to enduring peace that has originated in this country for years. Since the suicidal armament race has already started, this program will guarantee the failure of the next world conference for naval limitation, which is scheduled to meet in 1935. It seems a pity that the President's "good neighbor" policy could not include others than South Americans. In view of the certainty that armament races always lead to war, lovers of peace will do everything in their power to protest against this latest big navy move. This protest in form of letters and telegrams to the President and to Congressmen will register the conviction that the people of the United States have learned the bitter lesson that nations get that for which they prepare. Preparations for war produce war.



## Catholic Missions Increase

THE reign of the present pope will go down in Catholic history as one of great extension of the world outreach of Catholicism. Already he has become known as "the missionary pope." Recently the Roman church has been sending hundreds of missionaries to Africa. There are now more than 2,500 in the Belgian Congo, and 500 of them came within a few months. Their efforts do not stop with the conversion of the non-Christian. In several places their establishments, well manned and with ample budgets, are located where our work has long been carried on. Although we hold no brief for their methods, it appears to us that this missionary activity of the Catholic church is a challenge to Protestantism to re-examine our motives and the depth of our devotion.

## Evangelize Those Wheels

TIBET has only one newspaper. Its name is *Mirror of the New Vicissitudes of Every Corner of This Universe*. Recently it carried an article which proposed a way to cure one of our most troublesome vicissitudes—unemployment. It suggested that the western world abolish wheels. A better suggestion, in our opinion, would be to civilize our flying wheels by making them move under the guidance of the Christian spirit. Wheels grinding for profit have produced chaos, unemployment, and war. But they may be used with equal ease and far more advantage at the service of cooperation, unselfish service, and brotherhood. Some day we shall Christianize even our wheels.

## Home Missions Also Rethinks

HOME Missions Council, which is the national organization of Protestant churches, at its last meeting considered a study which may prove as stimulating for American missions as *Rethinking Missions* has been to foreign missions. This study, which has been published in book form under the title *Home Missions Today and Tomorrow*, shows that the churches employ over twenty thousand people and spend \$25,000,000 a year in home mission work. Of this total of personnel and money only a very small fraction is spent in those projects which are cooperative in plan. It shows vast unchurched areas in American life which can only be reached through an undenominational approach, and outlines a plan by which they can be cooperatively reached. What will be done remains to be seen, but in this case, at best, there will be no red herding of theological controversy to drag across the trail.

## Taylor's Book Popular

IT IS understood that the "best seller" among the mission study books of this year is *Christianity and Industry* by Alva W. Taylor. The demand for this well-written and stirring little book shows that Christian people are at last becoming aware of the necessity of applying the religion of Jesus to our modern economic order. We rejoice that this awakening is bringing increasing recognition to one of our own prophets, whose steady voice has been crying out across the industrial wilderness for years.



Must this Red Sea be Crossed Again?

## The Dollar and the Diplomats

PITIFUL tales of what the declining dollar has done to United States diplomatic and consular officials abroad are being seen in the papers. These men took a 15 per cent cut last July, and now their salaries have been further reduced 35 per cent by the decline in the value of the dollar. They are reported to be suffering actual poverty. . . . What then should be said concerning our missionaries, who had inadequate salaries to start with, who have had successive cuts amounting to more than 35

per cent, and who now suffer an additional slash with the devaluation of the dollar equal to 35 per cent more? Robert E. Speer, famous secretary of the Presbyterian Board of Foreign Missions, said in New York on February 4, "Our American dollar is now worth two-thirds of what it was formerly worth in terms of foreign currency. Where it used to take only \$1 to buy 5 yen, it now takes \$1.45. Our monetary policy, which has played havoc with our consular service, does the same with missionary work."

## Nationalism Rewrites the Psalms

THE tendency of nationalism to become a religion is clearly shown by the attempt to revise the Psalms in line with Nazi ideas. Wilhelm Teudt has now brought out a book of Psalms rewritten to suit a Germanized religion. For example, the verse in the eighty-seventh psalm which reads, "The Lord loveth the gates of Zion more than all the dwellings of Jacob," he has rewritten to read, "The Lord loveth the height of Germany more than all the dwellings abroad." Other verses of the same Psalm are made to read, "The Lord loveth the yew tree of the Oldenwald and the oak of the Baltic. . . . Behold the lands of the Goths, the Longobards, and the Andalusians: it shall be said our brethren were born and died there." Herr Teudt also asserted that Christ was of pure Aryan blood.





# On the Social Battle Front

## Religious Liberty Imperiled!

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare



**I**NCRECIBLE as it may seem, the question of religious liberty threatens to become a major problem in the third decade of the twentieth century.

In Germany this issue has caused an open break between six thousand Protestant pastors and the Hitler government. As Hitler climbed the heights to power one after another of the political, social and industrial organizations of Germany either capitulated before him or were proscribed by him. In all Germany these pastors have been the only group to defy his will. German industrialists financed his *coup* and expected to become his master. The Socialist and Communist parties were harried out of existence. The Nationalists surrendered and asked to be enrolled as Nazis. Even the Catholic Centrist Party consented to disband after Hitler had concluded a concordat with the pope. But not so the six thousand German pastors.

In his fight to gain power Hitler did not neglect to use the Protestant church, though he is by antecedents and profession a Catholic. After he became dictator he unified the various Lutheran and Reformed bodies and constituted the German national church. The Nazi elements within the church organized themselves as "German Christians" and the more radical leaders among them attempted to eliminate the Old Testament and those particularly Jewish parts of the New Testament from the German Bible. They accepted Hitler's doctrine of anti-Semitism and the so-called "Aryan clause," which in its original form forbade the privileges of church membership to "non-Aryans." There were only about a half million Jews in Germany, but when the government began to classify as "non-Aryans" every person who could not prove that his great-grandfather was an Aryan, the number of proscribed persons was increased to approximately two million, with disastrous and far-reaching consequences to hundreds of thousands of individuals heretofore free from that classification. Nor was this all. Hitler appointed Pastor Ludwig Mueller, a former army chaplain, as Reichbishop, an office in the German church comparable in some respects to that of the Archbishop of Canterbury in the English church. Mueller accepted a "protectorate" over the "German Christians" and began to rule the church in true Nazi dictator fashion.

The answer was the organization of the Pastors' Emergency Federation. At a great convention of "German Christians" held in Berlin on November 13, 1933, the true character of the movement was revealed,

and many of the bishops and other leaders formerly connected with it withdrew. Dr. Ewart Edmund Turner, pastor of the American Church in Berlin, reports that many of the bishops who had leanings toward the "German Christian" movement received protests from groups of pastors under their care rejecting their spiritual leadership and demanding their resignations. The situation became so acute that Reichbishop Mueller was compelled to renounce his "protectorate" over the "German Christian" movement.

But the pastors' rebellion had begun in earnest. Mueller modified the "Aryan clause" so that present pastors and laymen would not be discriminated against, but refused admission to theological seminaries in the future to students of Jewish blood. About this time also he handed over to the Nazis the Evangelical Youth, the young people's organization of the national church. The first act of the Nazi youth leaders was to dismiss Dr. Erich Stange, head of Evangelical Youth and take over direction of the movement.

**O**N DECEMBER 20, the Pastors' League laid before Mueller a statement declaring their lack of confidence in his leadership and demanding a responsible cabinet by December 23, with the threat that unless this was done they would build up a new church government. On the day previous the leader of the opposition bishops laid before Mueller an ultimatum which renounced the existing cabinet and declared that unless a new cabinet was set up the provincial churches would withdraw from the national church. Shortly thereafter the bishops met at Halle, but were confronted with a decree from Hitler supporting Mueller and assuming governmental control over the national church. Heretofore, Hitler had remained aloof from the controversy and had insisted that it was a problem to be settled within the church. Under the circumstances the bishops adjourned without taking action. Not so the Pastors' Emergency Federation. Notice was immediately sent to every one of the six thousand pastors. In the face of a decree forbidding them to do so, their defiance was delivered from hundreds of German pulpits on the following Sunday. Hitler's reply was to disband the Pastors' Federation. Latest reports indicate that Dr. Martin Niemoller, leader of the dissenting pastors, has been put under governmental surveillance and his every act closely checked.





The Stanley Jones party outside the White House after their visit to President Roosevelt. Alexander Paul and Stanley Jones stand at the center of the picture

## Half Million Hear Stanley Jones

By ALEXANDER PAUL\*

TO REACH approximately 650,000 people in an itinerary covering twenty-nine cities is an achievement in itself, but to touch that many people with addresses and discussions on "Foreign Missions" is nothing short of a miracle. This miracle has just occurred in the nation-wide series of missionary meetings led by E. Stanley Jones. Several factors contributed to the popularity of these great assemblies.

Protestantism was organized into one unit with the express purpose of getting great numbers to attend these meetings. They were widely and skillfully advertised. The fact that fifty or more denominations and mission boards united in presenting the cause of foreign missions was sufficiently unusual to attract attention. Laymen instead of clergymen were made the local promoters. This had the effect of enlisting other laymen of all classes and professions to attend at least one meeting. It also secured a most generous allotment of space in the newspapers concerning the work of the team. These are some of the factors which helped to make the venture a success, but they would have been without avail had not the personnel of the team met the exacting demands of the situation.

As the *Christian Century* pointed out, the missionary members of the team met the requirements of the Lay-

men's Report in "Rethinking Missions," which insisted on a high quality of missionary personnel. These persons represented all shades of belief including that of the "Oxford Group," the Lutheran theology, the mystical and the practical interpretations of the social gospel of Jesus. This latter point of view was ably represented by the two Oriental members of the team.

As one who attended the meetings in twenty-two cities, the writer could not but feel that our Oriental friends felt restricted in their messages. They seemed to be afraid lest they should offend the devoted givers to missions. They stressed too much the wonderful success of missions and seemed to think it would be unsportsmanlike to point out some of the weaknesses of the program. As is generally the case, most members of the team gave too much credit to Christianity for many of the changes taking place in the non-Christian lands. In spite of this, it would have been difficult to get together a finer group of foreign mission exponents.

The various groups contacted outside the large mass meetings is not without significance. High schools, colleges, seminaries and civic organizations were all within the scope of the work of the team.

\*Oriental Secretary, U. C. M. S., and fearless exponent of the new day in World Christianity.



In the final analysis, however, one must admit that it was the outstanding personality of E. Stanley Jones which made possible the success of the undertaking. His name is a household word. His books are widely read. The work of his previous itineraries when he stirred the imagination of great multitudes is still remembered and thousands clamored to hear him.

Wherein lies the power of this strange man? It is hard to describe him. He seems to possess the mysticism of Gandhi, the social consciousness of Kagawa, the passion of Saint Paul and the humility of Albert Schweitzer. A rare combination of Christian virtues are all fused in the flame of his utter abandonment to living the Christ life. Jesus, to Stanley Jones, is no mere effulgence of the godhead, but a personal Savior who has saved him from sin and hell, who dwells within him and who alone can command and guide him.

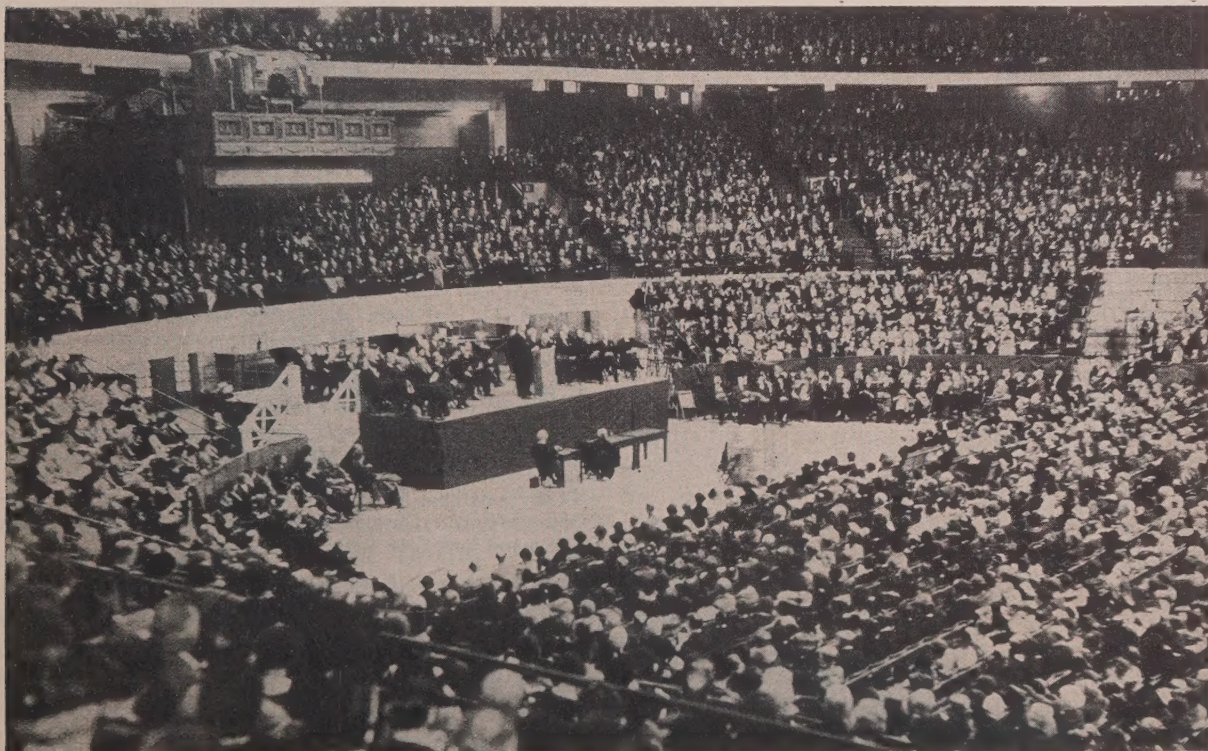
It is this which makes him the fearless expounder of the teachings of Jesus. It is this which gives him the courage to flay hypocrisy inside and outside the church. It compels him to denounce such sins as war, race prejudice and capitalism and to demand that the church rid itself of these evils before it can expect to become missionary minded. Time and again he condemned the spirit of competitive denominationalism and the wickedness of superimposing of our creeds and denominations upon those coming out of the non-Chris-

tian religions. He demanded liberty for Oriental Christians to interpret Christ and organize churches as the Spirit of God may lead them, even though they may be diametrically opposite to our denominational interests. His was "A voice crying in the wilderness, 'Prepare ye the way of the Lord.'"

Of the six hundred and fifty thousand people who heard Stanley Jones, the great majority were regular churchgoers. Perhaps these were the people he desired to reach. But it was to be regretted that the great mass of intellectual people who are outside the church but who are altruistic in their attitude were not reached. After all, these, together with the youth of our generation, must be won to the program of Jesus, yet they are the two classes seldom touched by any Christian program. How to solve this problem should be of great concern to Christian leaders.

Finally, one could sense in the mass meetings a hunger for spiritual things, a longing for that satisfaction which comes from "a surrendered life" as Dr. Jones calls it. That inner satisfaction which he so well exemplifies in his own life and which few possess.

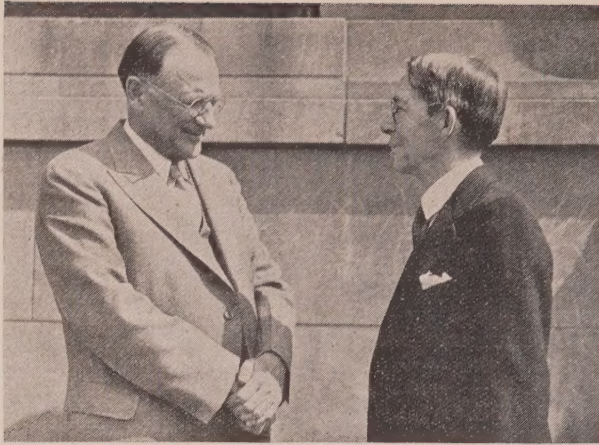
The team has done its work and done it well. The results, as always, will be large or small according to the faithfulness of the ministers and leaders in the local churches.



—Courtesy Missionary Review of the World.

The Chicago meeting of the Stanley Jones party. One of the greatest missionary meetings in history.





President Corey and Mr. Inman

IT WAS Friday morning, December 15, the second week of the Seventh International Conference of American States meeting in Montevideo. The Commission on Economic Questions was in session in Sala A of the beautiful marble capitol of Uruguay. This is one of the many new gorgeous buildings which announce to the visitor the enormous material progress being made by South American cities. In this noble room ceded by the national legislature, whose home it is, for the use of the larger gatherings of the Pan-American Conference, the delegates faced a colorful mural of the great Artigas, father of Uruguayan independence. Artigas with his army is seen welcoming the armed forces from Argentina who came to help expel the Spaniards in the first decade of the nineteenth century. Today another Argentinian, Dr. Saavedra Lamas, Minister of Foreign Affairs, is presiding over this most important Commission working at Montevideo for a new unity to conquer even a greater enemy than Spain.

Delegates abandoned other Commissions and visitors crowded the galleries to listen to the debate on the possibility of the American continent coming together on some kind of a tariff agreement. The acoustics were bad, everyone was straining his ears to listen, and most of those from the United States, with the usual limitation of language, wore ear phones. We looked like so many telephone operators as we listened through these ear phones to the whispered words of the interpreter as he transformed the orator's ideas into understandable English. As the debate went on, a benevolent gentleman, grey-haired and gracious, arose unobtrusively, tiptoed over to another part of the hall and shook hands with a heavy-set, bald, rather tired-looking delegate who looked not unlike a New York banker after a hard day on the exchange.

Secretary of State Cordell Hull of the United States, was thanking the Minister of Foreign Affairs of Mexico for the kind words that the latter had just pronounced in endorsing the *Plan Hull*. This was the name which

\*Secretary of the Committee on Cooperation in Latin America.

## The New Deal at Montevideo

By SAMUEL GUY INMAN\*

the *Official Conference Daily* gave to the proposals made by our Secretary of State to lower tariffs on the American continents and to push bilateral trade agreements.

Into that handshake went one of the victories of the Montevideo Congress. For the Mexican delegation had brought many economic proposals to Montevideo, including the discussion of debts, bimetallism, a Pan-American currency and an inter-American Court of Justice, which our delegation did not like.

Economic questions were shelved by referring them to consideration of a future conference, and the consideration of an International Court was also decently buried in vague resolutions concerning international law. But Dr. Puig of Mexico and his delegation went right forward, accepting defeat graciously on some proposals and to triumph in others. In fact, of the two greatest addresses of the conference, Puig made one, in the heat of debate on intervention a few hours before he sailed for home. It was a spontaneous appeal to Latin America to appreciate the great new spirit of social justice which the Roosevelt administration has brought to the United States and an appeal to our President to carry this spirit into Pan-American relations.

"Why do I believe in Roosevelt?" exclaimed Puig. "Because I see in him a man who is stirred by the suffering of his people, because he himself, coming from an aristocratic family, has tasted suffering. Robbed of health for years he fights with his spirit and triumphs. With this spirit he has dared to fight for the poor and needy and against the privileged interests of his nation. So I have the right to expect, maybe as a citizen of the American continent to demand, that this man carry his unselfish spirit to the rest of America. Why need he hesitate, fearful of criticism of some political group at home, to remove from the other countries of America this haunting fear that any day, when they are trying to work out a new social order the United States will intervene to enforce the old order? Well indeed could that great country afford to forget the Monroe Doctrine, with its sophisticated intellectual interpretations which molest and humiliate Latin America."

With a passion for justice seldom seen in even a religious convention, representatives of each one of the Latin American countries followed in this appeal. But it was not in the spirit of the angry debate of the Havana Conference of 1928, when Mr. Hughes and the Latin Americans heatedly challenged each other. At Montevideo it was the passion of justice, mixed with the yearning for friendly understanding. So, when



Mr. Hull arose he did so as a friend having already captured the confidence of the conference. It was with tremendous emotion then that the delegates heard his categorical promise that during the Roosevelt administration no country need fear intervention in its affairs by the government of the United States!

Let us now return to Friday, December 15, whence we jumped in order to follow the Mexican delegation as typical of the new cooperation between Latin America and the United States. The Friday afternoon session was on peace. Here the presiding officer was another distinguished South American, the Minister of Foreign Relations of Chile, Dr. Cruchaga. Under his skillful guidance the conference had been progressing in untangling the very much tangled peace machinery of the American continent, which entanglements themselves were largely responsible for failure to stop the war between Bolivia and Paraguay.

Like a meteor in the sky on a dark night, the chairman announced that Argentina and Chile came with a new proposal, that every country in America be challenged to sign immediately every one of the five Pan-American peace pacts: (1) the Gondra Conciliation Treaty, approved by the Fifth Pan-American Conference in 1923 and providing for committees of investigation of disputes but not for settlement of the same; (2) the Washington Conciliation Treaty of 1929, enlarging and improving the Gondra Treaty; (3) the Washington Arbitration Treaty of 1929, providing for arbitration of all juridical questions; (4) the Kellogg Pact, outlawing war but setting up no machinery to carry out its declarations against aggression; and providing for the uniting of the signatories to compel, by all means permitted by international law, quarreling nations also signatories to adjust their differences. But there was a great state of confusion about all these pacts, because just at the time when they should have been useful it was often found the countries with disputes had not signed the particular agreement which would have applied. Much national prejudice stood behind the non-signature of various nations. But with ten ministers of foreign affairs facing each other the time had come for frank talking and acting if Pan-Americanism were not to be put down permanently as a farce. Thus the revival meeting began.

The first sinner to announce repentance was Argentina. She had steadfastly refused to sign the Kellogg Pact and had refused even to attend the Washington Conference where the Pan-American Conciliation and

Arbitration treaties were written in 1929. Now the Argentine Minister of Foreign Affairs, author of the Argentine Anti-War Pact, headliner of the Seventh Pan-American Congress, arose to announce that by a decree signed the day before by the President of his nation he was authorized to sign the Kellogg, Washington and Gondra agreements! "All these treaties will be harmonized, all will be coordinated; all together they should and will assure the elimination of war from the American continent." The conference went wild with joy!

Came next another giant in international affairs, leader in America and Europe in all kinds of conferences, courts and conciliation agreements for twenty years, Dr. Afriano Mello Franco, Minister of Foreign Affairs of Brazil. His country had signed all these

agreements except the Kellogg Pact, which it had considered unnecessary, as the constitution of Brazil itself made the same declaration as the Paris agreement that it would settle all disputes by peaceful means. But he was authorized by President Vargas to say that in order to solidify the peace forces of the continent and establish peace between the two sister nations at war,



The Hospital Staff at Colegio Internacional, Asunción, Paraguay, during the Chaco War. (A. E. Elliott of Asunción, third from left.)

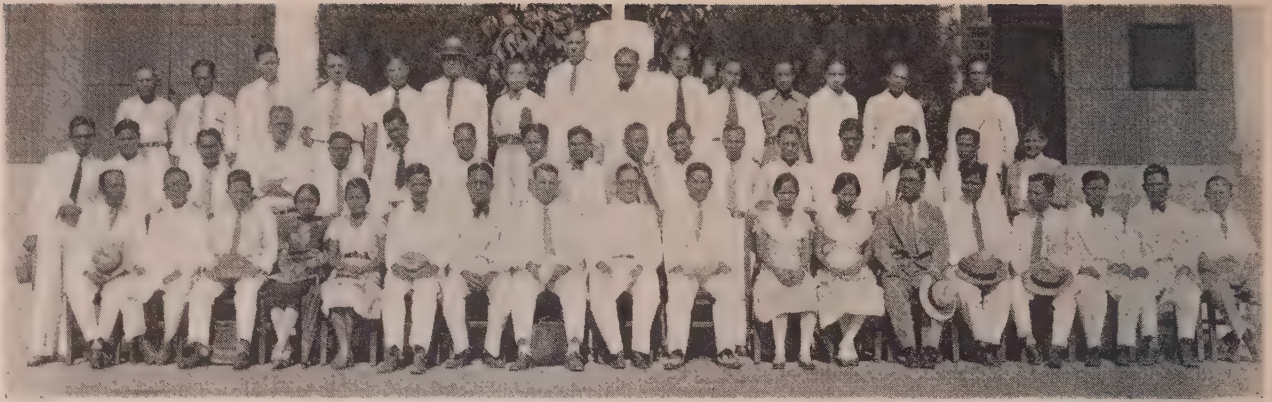
Brazil would sign the Kellogg Pact!

Next came the gray-haired gentleman from Tennessee. All eyes were fixed, all ears strained. Latin America knows better than North America that the United States Senate emasculated the Washington Arbitration Treaty. The conference knew that the United States delegation had given no evidence of their interest in the Argentine Pact, as some of us knew that there was a feeling of "Argentina won't play with us; why should we play with them?" Mr. Hull took out his manuscript; he began to read a historic document, destined to stand beside Secretary of State Root's famous address at Rio in 1906. In this address America also came to the mourner's bench and extended congratulations to the distinguished Minister of Foreign Affairs of Argentina for his Anti-War Pact, which Secretary Hull pledged the United States to sign!

If the conference had adjourned at this point, with the long breach between the United States and Argentina thus started toward healing, it could be said that the gathering was worth while. But the whole of Latin America, and especially the Caribbean countries that had suffered from the imperial will of American government and business was to hear more. Said Secretary Hull:

(Continued on page 26.)





Annual Rural Life Institute at the Philippine College of Agriculture

## A Farmer of Men

This story from the Philippine Islands is the third article in the "Christ in the Modern World Series"

By HAROLD E. FEY\*

OUT in the Philippines they are having to invent a new kind of collection plate. The churches out there are beginning to measure offerings by the ton!

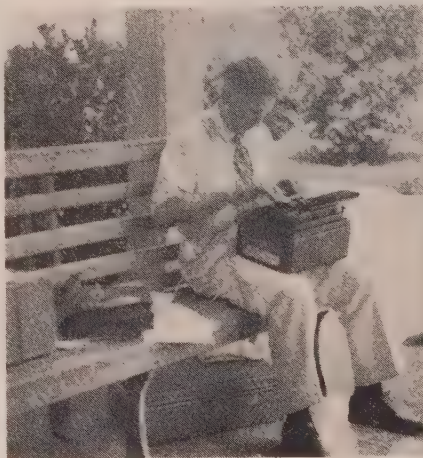
It all came about because an ex-farmer from Illinois became a missionary. For a long time he lived and worked in Manila, which is the only large city in the archipelago. Then one day he heard the whisper of the good earth. "Why should I spend all my time in this city when four-fifths of all Filipinos live on the land?" he asked himself. The answer to that question marks a turning-point in Protestant missions in these seven thousand islands.

The first thing to be done was to get acquainted with Filipino farmers. That was easy, but strangely enough, it had seldom been done before.

Packing his grip and his typewriter, the ex-farmer went visiting. Since Filipino farmers live in little villages or *barrios*, he had no trouble finding them at home.

What a welcome he got! Filipino hospitality is so

\*Former missionary in the Philippines.



The ex-farmer uses the hunt and peck system

open-hearted and sincerely free that this friendly *Americano* was gladly received everywhere. There is a story out there that a Filipino who was sitting in the electric chair awaiting execution was asked if he had ever been in a worse predicament. "Only once," he replied. "I had a visitor and had no food to set before him."

Up and down the islands the ex-farmer went, traveling on little steamers, on rickety old busses, on bumpy trucks and even on slow-moving carabao carts. In the space of a few weeks he learned so much about these farmers of the tropics that he was ready to launch an entirely new program of missionary activity.

He discovered, for instance, that Filipino farmers were poorer than he had realized, but that their College of Agriculture, the finest in the tropics, wanted to help

them. So the first thing he did was to invite fifty rural pastors to spend a week with him at the College of Agriculture. The trained faculty of the college gave their services free of charge, and during that week the pastors learned a great deal



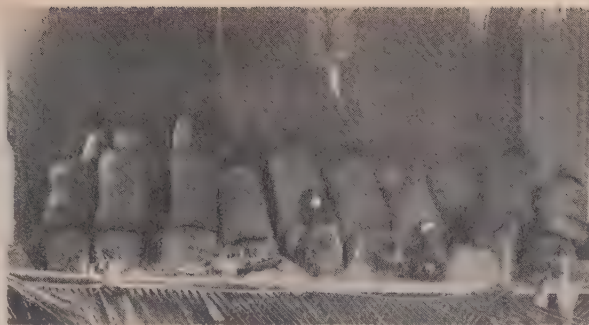
Beauty of land, sea and sky meet before this rural home



about improved ways of dealing with chickens and pigs, and how to raise better rice, vegetables and other things. During the evenings they studied simple methods of sanitation and diet which would help their people keep healthy in a climate where it is pretty easy to die. They also learned about a new short cut to literacy and something about how to conduct classes for adults who could not read. Finally, in their play period they learned clean sports which they were urged to pass on to the young people in their communities who often slip into gambling and other mischief if better forms of recreation are unknown.

When the preachers returned home, some carried settings of eggs of the improved breeds of chickens they had seen, and some took little sacks of seed rice of a better variety. All were chock-full of new ideas of ways to help their farmers. And for the first time in their lives, each carried in his mind a vivid picture of what a Christian community would be like.

The effect of this was remarkable. Naturally, the farmers responded to such intelligent and effective assistance by wanting to do something for the churches. Somebody suggested that they express their gratitude by bringing gifts of rice, chickens, cocoanuts and other crops to the church on a special day.



Here was what the collection plate brought in on Rural Life Sunday in one church

They had little money, but plenty of produce. "The fruit of our weariness," they called it.

It was E. K. Higdon, the ex-farmer from Illinois and secretary of the National Christian Council, who suggested the name, "Rural Life Sunday." The day was set aside in scores of churches. When the time arrived an avalanche of gifts almost

buried the astonished pastors. Tons of rice, great bunches of delicious bananas, piles of luscious squash and breadfruit, and dozens of cackling chickens and squawking ducks were laid upon the platforms of the churches. Rural Life Sunday thus became a permanent feature in Filipino Protestantism.

But this Philippine experiment isn't stopping there. Its remarkable success in raising the standard of living and helping churches to self-support, in teaching thousands of adults to read, in preaching the gospel of health, in advocating the wholesome use of leisure and in placing religion at the center of the abundant life has attracted international attention.

Now all Protestantism has united to further the work so auspiciously begun. E. K. Higdon has been made a "union missionary." Through the National Christian Council plans are going forward which are each year binding the churches closer together.



On returning home the preacher tells what he learned about chickens



A field trip of preachers and church workers studying ways of bringing the abundant life to Philippine farms





Congo Village

## A New Road Out of Africa

The Story of How a Quartet of Lady Columbus' found a New Road from Congo to America via Cairo

By ONE OF THE PARTY

WHEN four of us, Ruth Musgrave of Lotumbe schools, Myrle Ward of the Wema schools, Faith McCracken of Bolenge schools and Goldie Ruth Wells of the Congo Christian Institute, were about to leave for furlough we began hearing that people were coming to Congo and returning to Europe via the Nile River cheaper than the regular route via the Congo River and Atlantic Ocean to Belgium. So we decided to come home that way. And we not only saved money for the Society but had one of the most exciting adventures of our lives.

We started from Bolenge for Stanleyville on a cargo boat of the Lever Brothers' Palm Oil Company. This boat is one of several which draws large tank barges holding as much as 300 tons of oil each on the Congo River.

As the director of the "Elisabeta" was the only other passenger on the boat, we had the privilege of learning much about his work during eight days of leisurely travel up the Congo. His company has 86,485 acres each in two of its huge plantations. Six thousand native workmen are employed in producing the palm oil, which is used for soaps, tin plate and other indus-

tries. Each plantation has a hospital and school for the care of the workmen and their children. This is only one of the many ways in which modern industry is reaching into Africa.

At two of the four British mission stations between Bolenge and Stanleyville, we enjoyed visiting and comparing work. The missionaries took care of us while we awaited the arrival of the Unevangelized Fields Mission's six-wheeled Chevrolet truck, "The Evangel," with D. V. Evening at the wheel. He took us four days overland, north and east, to near the headwaters of the Nile River, over the road which connects the Cape to Cairo Railway and the river route.

The rainy season began on the day we were to have left Stanleyville. As the first day's travel was over hills just like corrugated iron, it was impossible to start. The second attempt found swollen rivers and slippery hills, but we started. Considering the season, we were fortunate that only three times were we compelled to get out to help push the truck uphill. Eight streams were crossed on the pontoon ferries—just five to eight native-hewn log canoes tied together, with boards laid crosswise and two large boards on either side for the



approach. One wondered as the Congo men pulled on the cable, which was not attached to the ferry, what might happen if they were unable to hold the weight against the strong current.

The second day we found the Ituri River so much out of bounds that the ferry was unable to get close to the landing. Here we had some excitement. We could not get the truck on the ferry. Nine attempts, dashing through water, were made ere "The Evangel" finally pulled its six wheels on board. When we reached the other shore we were late. We knew we must hurry on through the Ituri Forest, with its far-known pygmies. But very soon we came to a place where a tree had fallen across the road. The pygmy workmen were engaged in widening this narrow way and with their little axes hacked out tiny chips. When the end was at last chopped off, the truck started around but the outside wheels stuck in the mud. Then we had another wait while the workmen removed another section of the tree.

On again. We inquired about the long head and almond-shaped eyes of the natives of this region. We were told that this tribe tightly bind their babies' heads so that they cannot close their eyes even to sleep. By the time the bone is set into a "long head" the baby is able to close its eyes and then the tight cord is removed.

Our hearts thrilled within us as we realized afresh the joy of missionary fellowship, for on this part of the journey we were entertained for four nights at British and American stations. Then we said good-bye to our

we visited) was produced. As the driver read it he said, "They more than saved my life at the Mission Hospital," for he had become a Christian while there. This man immediately became as a father to us, spending his time and that of his helpers to make us comfortable. His car waited nearly two hours at the boat in order that we might be taken to the Church Missionary Society station where we were again hospitably received, generously entertained and sped upon our way with a basket of oranges.



Caterpillar cars on the Sahara

We had not gone far until the sun was obscured. "Why the darkness?" we asked.

"Oh, that's a cloud of locusts!"

We were informed that the crops had been eaten for the past two years. Would they settle this time with the crops about ready for harvest? "Such large white flowers on that tree!" we exclaimed. Just then the flowers sprouted wings and flew away! They were beautiful egrets and they had been eating the locusts.

When we reached the Nile we found our steamer waiting. The "Rejof" was a strange craft. It was wide and flat-bottomed, and huffed along, pushing two two-deck barges for the Sudanese passengers. In addition it pulled two cargo barges for the "Second Class Special" on one side and another cargo barge on the other side.

"Look out!" called one, as the front barges bumped into the mud bank of the narrow upper Nile. "Can't this *Reis* handle his boat as well as our Captain John handles the 'Oregon'?" A *Reis* is a Sudanese who acts as captain of the steamer, but who is responsible to the British engineer. We soon found as we got under way that there were no tree trunks or rocks in this part of the Nile and that if the mud bank at the bend got in the way our barge just slid right over it, mowing down the twelve to fifteen foot high papyrus plants.

A small bit of land was seen with several houses. We tied up for 300 bushel sacks of cargo. The workmen began carrying it to the hold of the barge, and we began to sneeze. It was pepper!

(Continued next month.)



Faith McCracken, Ruth Musgrave and Goldie Ruth Wells at the Missions Building after their journey

good guide, who, along with his work of preacher, is always of good spirit and writes poetry about every subject from cockroaches to priests!

At last we were alone with a native driver and among total strangers in the Anglo-Egyptian Sudan. You can imagine we were full of questions. Would they change our Congo money? Where did we go and what should we do? Just then the letter written to an official by a missionary from Aba (the last station



# The Light of the World

By L. N. D. WELLS\*

YE ARE the light of the world." Jesus is speaking to his disciples. Did ever a sentence from lips, either human or divine, carry a greater weight of responsibility than this?

The night was dark, the driver unfamiliar with the country, the road poorly marked. Finally he drew up his team and climbed down from the wagon to see if he were on any road at all. Just then a stranger came along and our friend asked for direction. At this moment a light flashed out on a hill not far away, and the new arrival said, "That light is in the church on Bold Bluff just above the river." Our friend thanked the stranger, climbed into his wagon, spoke to his horses, and drove on home.

This story pretty well illustrates the purpose of the church in its relation to a world of lost men. It was not the building nor its location, not its architecture nor the church's creed, not its doctrine, its orthodoxy nor its theology that helped the man lost in the darkness. It was its light. Then, too, the light might have been good and yet have been obstructed. If so, the man would have remained lost in the dark. We are glad that the windows were clean in the church that night and that they were not obstructed; for what good is the light if it cannot shine out? I know a teacher of boys; there are few better teachers. His boys love him devotedly; in class he points the way of righteousness and does it well. But a few glaring inconsistencies in his own life obstruct the light, and because of this, his boys are lost in the darkness.

"Let your light shine"; let it so shine that men shall see your good works and glorify your Father in heaven. If there is light, it will shine, if you do not obstruct it. "Let your light so shine," must challenge you to inhibitions; there may be need for many of them. Think on these things.

How may we fulfill this admonition? First, by unflinching honesty and unquestionable integrity in every realm of life. Time was when your Christianity was tested by your beliefs, your theories, your dogma or your theology. If you were orthodox, then you were Christian. But that day has gone, we think for the better. It's not what you believe, but how you live that furnishes the light to those lost in the darkness. If we claim religion in the heart, the world has a right to demand justice in the life. If we claim a superior message the world has a right to demand a superior

life. Religion is not alone of the head and of the heart; religion is a program of life. Religion is far more than regularity in Bible reading, praying and psalm singing. We need a revival of emotion in religion.

We need the sense of God, the feeling of his presence. This, alone, will not suffice. We need a revival of the commandments in our daily living. We must honor father and mother; we must not lie nor cheat nor steal. We must have one hundred cents in every dollar; we must give an honest day's wage for an honest day's work. There must be sixteen ounces in our pound and thirty-six inches in every yard, or else our light will not illumine and men cannot find the way.

Second, by maintaining love and charity toward all men. Here our light at times is very dim. To have love and charity for those who are kind and gracious is the most natural thing in the world; but when men cross us and oppose us it becomes quite difficult. "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." "Rejoice and be exceeding glad," is in direct connection with my text. This, I think, is not an accident. Our Lord would teach us to let our light shine when the background is the darkest, that men's lives may be illumined and that they, through us, may find the way.

The most luminous moment in Stephen's life was when the cruel stones were crushing his body and his life blood ebbing out. He cast his eyes toward heaven and said, "Lord, lay not this sin to their charge." And when the best life of Paul has finally been written, its greatest chapter, I think, will treat of the light that fell athwart his path from the darkest moment in the life of our first martyr. How can a man die like that? This must have been Paul's query; and his effort to secure the answer may largely account for his miraculous experience on the Damascus road.

And would it be sacrilege to speak of the most luminous moment in the life of our Lord? If not, I think



L. N. D. Wells

\*Another of the "ten most effective" preachers chosen by the WORLD CALL poll last year. Minister of East Dallas Christian Church, Dallas, Texas.



it was that moment of agony in which he prayed: "Father, forgive them, for they know not what they do."

It is in the darkness that the light is needed and it is there that it shines the best. The other day a saintly woman of my own parish went to the hospital to say a last farewell to a grown daughter who within a few hours must pass to her long home. As this Christian mother left the room with streaming eyes, she said to me: "It would be a shame to call her back when she is so near to heaven." And a new light from a broken-hearted Christian mother illumined my own soul.

"Love your enemies." What a chance to let your light shine! "Bless them that curse you"; and as you do, someone looking on asks, "How can he do it?" And the answer is because of Christ within his heart. And a darkened life is illumined and another sees the way.

Third, by cheerful and happy service. I fear that we underrate the opportunity to let our light shine here. There are so-called disciples who believe that Christianity is dreary, hard, restricting—that it crushes the spirit out of life. They take it, if at all, just as a man would take a nauseating medicine, with a long face and a dejected countenance, because he believes it the only way to health.

Are these disciples the light of the world? Will this light draw all men? Or is something wrong with this religion? Beecher's maiden aunt lived in the home and many times she said to the boy, "Henry, don't you know you are the son of a minister of the gospel?" "How can you be so thoughtless?" Then Beecher, Jr., would retire to meditate: "I'm a terrible sinner, but what an awful thing it must be to be a Christian." This must be the wrong kind of religion for it does not seem to attract.

Religion must make us cheerful, happy and glad-some, else it is not the religion of our Lord. "Rejoice in the Lord always and again I say, Rejoice." It is only the light from a happy life that has attractive power. I wonder if it is not as much a Christian's duty to be happy as it is to serve or pray?

Fourth, by declaring to the world the secret of it all. The honesty and integrity, the love and the charity, the cheerful and the happy service—whence come they? Let's tell the world that the secret of it all is Jesus Christ within. I have just reread *Rethinking Missions*. I would commend it with heartiness except

that it seems to me to underrate the preaching of the gospel. It seems to say . . . : "Send out your nurses, your doctors, your surgeons, send your sanitary engineers, your agriculturists, your teachers and the rest. Let these serve the people lovingly and loyally and let their lives of service make their own appeal. Minimize the preaching and magnify the service." I think that Edgar Guest gives us the spirit of their plea:

### L. N. D. Wells

L. N. D. Wells was born June 14, 1876, in Brooke County, West Virginia. He was educated in the College of the Disciples at St. Thomas, Ontario, Bethany College, West Virginia, and Union Theological Seminary, New York. At Bethany College he received both the A.B. and A.M. degrees. He spent four years in Union Theological Seminary, graduating in 1910.

He was minister of the Christian Church in New Cumberland, West Virginia, 1900 to 1902; Wilksburg, Pa., 1902 to 1906; East Orange, N. J., 1906 to 1912; High Street Church, Akron, O. 1912 to 1922. Since that time he has been pastor of the East Dallas Christian Church, Dallas, Texas. He married Miss Lyda Carr of Coshocton, Ohio, in 1902. There are three children—Jean, Anna Mary and L. N. D., Jr.

Mr. Wells was a member of the board of the Foreign Christian Missionary Society for five years, a member of the board of the Ohio Christian Missionary Society, 1920 and 1921, and a member of the first executive committee of the United Christian Missionary Society. He is at present a member of the National Commission of the U. C. M. S., of the board of the Texas Christian University, Ft. Worth, and of the board of the Texas Christian Missionary Society. He was president of the Texas State Convention in 1933.

I'd rather see a sermon than hear one any day,  
I'd rather one would walk with me than merely tell the way.  
The eye's a better pupil and more willing than the ear,  
Fine counsel is confusing, but example's always clear;  
And the best of all the preachers are the men who live their creeds,  
For to see good put in action is what everybody needs.

Now, all of this is very fine, but when the best in men and women is inspired by the Christ I fear that we have failed in duty if we only show the best in lives of service and fail to disclose the source and fountain of it all.

Jesus said, "I am the Light of the World," as well as, "Ye are the Light of the World." For some time I could not reconcile the two. Then one day I climbed the circular stairs of an old-time lighthouse. There in the center was a kerosene lamp with circular wick all trimmed and burning; but that light, alone, could not have reached the dangerous reef to save the struggling ships from danger and destruction.

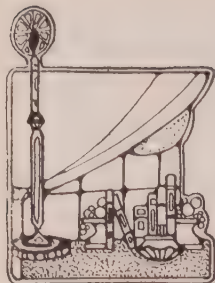
Just around that source of light was arranged a series of glass prisms to catch and to reflect the light; and as I looked upon it all I seemed to understand.

I must catch the light from Him and flash it forth into the darkness, and if it be the darkness of heathenism which I illumine, I must show forth His life in service; but I must not fail to preach the source from whence it comes. I may show the heathen how to live but I am derelict until I show Christ as the inspiration for it all. "And I, if I be lifted up from the earth, will draw all men unto me." "Let your light shine." Your light is His. Is your light bright? Some burdened soul looks to you to find the way.

And in conclusion I would raise the question, Why should I let my light shine? Because if I fail to do so God seems to be less wise than men. "Neither do men light a candle and put it under a bushel"; then will God illumine a human soul only to be hidden and

(Continued on page 27.)

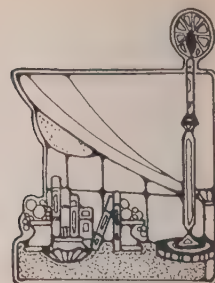




# Book Chat

## The Easter Message

By C. E. LEMMON



ONE Sunday evening during the Easter season of last year I was conducting a Forum on the subject of immortality. The congregation was larger than usual which indicated an interest in the theme. The reaction to the services was various. One elderly gentleman of fine emotional and artistic feeling expressed deep gratitude for what he termed a real uplift of soul. There were some young people who asked this question: "Do you think it is scientific to claim anything as vast as immortality on such relatively slender proof as you advance?" I carefully explained that I was not trying to be scientific and that while I thoroughly believed in the scientific method of seeking truth, I doubted its efficacy in proving such an idea as immortality. I maintained that the scientific method was not the only method of finding real values in life, that the artist and musician used the methods of appreciation and found values quite as real as the scientist; that the philosopher and theologian was as much indebted to the one as to the other. I also pointed out that if the scientific method failed to prove immortality it also failed equally in any disproof and that surely therefore science should be content with the agnostic "I don't know" rather than the skeptical assertion "It isn't so."

It is interesting to reflect upon the fact that one of the most influential men in the world today is a theologian. I refer to Karl Barth of Germany. Barthianism is already a phrase denoting a system of thought as definitely as Calvinism signifies the theology of John Calvin. Indeed these two men's ideas seem to have much in common. The writings of Barth are not easy to understand. His use of words is unusual and one has to read on patiently to get an insight into his meaning. He strongly stresses the supernatural. While legalists would stand for the literal authority of the Scriptures Barth stresses the overwhelming authority of revelation—the transcendent spirit of God crashing through upon our sorry world. We have at hand a recent English translation of his work *The Resurrection of the Dead* which is a commentary on the fifteenth chapter of First Corinthians. A clue to his interpretation of the resurrection is in his contention that God does not think in the same time dimension as man. "The ribbon of time," says Barth, "which, to our eyes is unwound endlessly, is in God's view rolled up into a ball, a thousand years as a day." For example in the mind of God the ancient Abraham and

the modern Roosevelt are contemporary. God does not view the years as a procession but as a single simultaneous stage of action. This concept enables Barth to interpret the resurrection in terms of the individual meeting death at his own given time and at the same time allows for an almost literal acceptance of the idea of a general resurrection day as pictured in the apocalyptic visions of the New Testament. Within the scope of such a concept of all time being contemporary in the mind of God, Barth is able to reinterpret almost any obscure or symbolic passage in the New Testament having to do with the life after death.

While these ideas of Barth are unique and fascinating I feel that the recent book, *And the Life Everlasting*, by John Baillie, Scottish philosopher of Union Theological Seminary, offers a more helpful and rational view of this great theme. It is a very rich volume and should be read reflectively. It reveals a wide range of scholarship and a person with a good library will enjoy looking up references from the extensive citations. One large section is on the "Nature of the Eternal Life" and is especially rewarding. Like most current philosophical treatments of this subject he argues in terms of life values. God is the creator and conservator of values. If in our human experience we can develop values worth preserving they will be preserved. If there is in us nothing of value there is nothing worth saving, but if life is lived on a plane of richness and meaning the Father who is the conservator of all values will stamp the possessor with eternity. Men are interested in the quality of eternal life just as much as in its length and this is fully discussed by our author. This concept of eternal life inspires individual effort, throws back upon human initiative the responsibility for the development of values and gives us a sense of divine comradeship in the achievement of a worthy life.

Much of the best material on this subject is to be found in single chapters by men who write systematic treatises on religion and theology. The same general line of argument is developed by Bishop William Barnes in the Gifford Lectures recently published under the title *Scientific Theory and Religion*. The chapter on immortality is very able. William Jay Hudson has an interesting essay on immortality in his work, *Truths We Live By*. Harry Emerson Fosdick has a splendid sermon in his latest volume, *The Hope of the World*, to which he gives the title "The Soul's Invincible Surmise."



# A Kite for Little Lion

By MARGUERITTE HARMON BRO

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SHU-LAN sat up in bed. She moved carefully for fear of waking the small brother and sisters beside her. Cautiously she drew herself toward the head of the bed. Then her hand moved swiftly along the lumpy wall. The night was black as a Mandarin's hat but Shu-lan needed no light to find the particular crack for which she sought. Deftly her thin fingers lifted a jagged little slab of hard mud from the earthen wall. Quickly her hand

slipped into the crevice and brought forth a small bag.

The bag was soft for it was



half-filled with cotton padding she had "borrowed" from the lining of her one winter garment. But the bag was also heavy. From it, one at a time, Shu-lan took nine large coppers. Ever so softly she piled them one on top the other. Then from out her mouth she took a tenth, freeing a great happy sigh as she did so. The tenth she pressed eagerly on the others. Proudly her fingers measured the height of the pile. She cupped her hands together and rocked the coppers back and forth lovingly.

First-Little-Sister stirred in her sleep. Hastily Shu-lan pushed the coppers into the bag, each between a layer of cotton. Second-Little-Sister threw her arms over her head and frightened Shu-lan so that she almost dropped the bag. She waited a long minute and then slipped the bag into its crevice and replaced the slab. Little Brother turned over and reached for her hand just as she slipped down beside him. Shu-lan drew his head onto her arm where he loved to lie, and held him close.

Here was happiness, indeed! Little Lion, precious brother, snuggled in her arms fast asleep but never dreaming he was going to have his kite! Since he could talk Little Lion had wanted a kite, a real kite, a kite shaped like a dragon. Kites he had owned, to be sure, but they were thin paper kites, one-copper kites. The new kite would be of stout, durable paper beautifully painted. It would cost twenty-eight coppers, which is two dimes, big money. It would—but Shu-lan fell asleep and dreamed she was tied to the tail of the kite flying through the blue sky.

Next morning Shu-lan was the first one awake. She knew by the light on the oiled paper window that it was time to be stirring. Over in the bed

which belonged to her father and mother, Baby Brother whimpered in his sleep. It seemed he had done nothing but whimper all the seven months of his life. Every night he would cry and waken Third-Little-Sister who also slept with Father and Mother. But he no longer wakened Shu-lan. Lately she was so tired she felt sure she could sleep if she were rolled up in the brick stove or hung with the dried cabbage from the ceiling.

Little Lion had not been a whimpering baby. Shu-lan hugged him gently under the cover. Little Lion had been round and fat as a sweet pork ball, always laughing and crowing with glee. But then, when Little Lion was a baby the family had lived in the country where babies had the sun-warmed earth to play on instead of being cooped all day in a dark, stuffy hut. That was before the famine, before the great hunger which drove them into the city. It was before the red brick factory had been built on One Tree Hill. Shu-lan tried to count how far off were those happy days. One, two, three, four New Years ago. When a little girl is ten, four years is a long time. She began to count to herself. In China everyone has a birthday on New Year's Day so when she was eleven First-Little-Sister

would be nine and Second-Little-Sister seven and Little Lion would be six and—but just then Little Lion gave her a sudden poke in the ribs that stopped all reckoning.

"Chi-lai! Chi-lai!" he commanded with a laugh. "Get up! I want to eat."

So another day began. Little Lion was no longer round and roly but he was always hungry. First- and Second-Little-Sisters he rolled onto the floor, making them both laugh. Shu-lan slid into her clothes and shivered across



to make the fire. She stuffed the dried grass into the stove and put the rice to boil in the thin iron kettle.

By the time the steaming towel had been passed from one to another and the seven faces washed, the rice was ready. Each person brought his bowl to the kettle and received a generous portion of soft steaming rice. To it was added a bit of salt



cabbage, and the seven pairs of chopsticks went to work.

"I do not want to go to the factory today," announced Little Lion.

"Ai-awi! What talk is this?" asked his mother coaxingly. "Little Lion is doing so well. One of the smallest in the factory but five coppers a day for his labor, and the noon meal besides."

"I never see the coppers," objected Little Lion. "And my hands hurt." He held up his small swollen hands for her inspection.

His mother leaned over to pat them. "There is no help for it. The cocoons must be steamed so the silk may be unwound."

"The hot cocoons are eating the meat from my bones. I shall not go today." Little Lion spoke decidedly. After all he was the precious eldest son and his father and mother, not to mention four devoted sisters, had led him to express his desires decidedly.

"Just today, small one," coaxed his mother. "Winter is soon upon us and there is not cloth to make padded clothes. Shall you wear the thin one-layer garment all the cold winter through?"

"Perhaps." Then he laughed sweetly. "What does winter matter? What do clothes matter? All I want is a kite. When spring comes, a dragon kite for my very own. Most in the world I want a kite."

"Still talking of the kite," sighed his mother.

"A dragon kite you shall have!" Shu-lan tapped a happy tattoo with her chopsticks. "Work with your heart, Little Lion, and the dragon kite shall be yours."

"You are only saying that to make me go to the factory. But the factory I never want to see again." Little Lion stood in front of her, his feet planted firmly. "I shall not go to the factory."

"What talk is this?" It was Father's voice, stern and weary. "If you do not work, how shall you eat?"

How, indeed! To that question there was no answer. So half-past five found Little Lion trudging across the city with his parents and three sisters. Only Third-Little-Sister and Baby



Brother were left at home alone. They were not alone all the time for a neighbor, Old Grandmother Wang, came in from next door to give them food. Sometimes she carried them to her house where she cared for her own four small grandchildren, but other times her back was too twisted to lift them and they must stay alone. When Shu-lan and Mother first went to the factory they talked all day of Baby Brother and Third-Little-Sister, but now they never mentioned them. It made their throats swell and hurt only to think how Baby Brother must cry and cry to make Grandmother Wang hear.

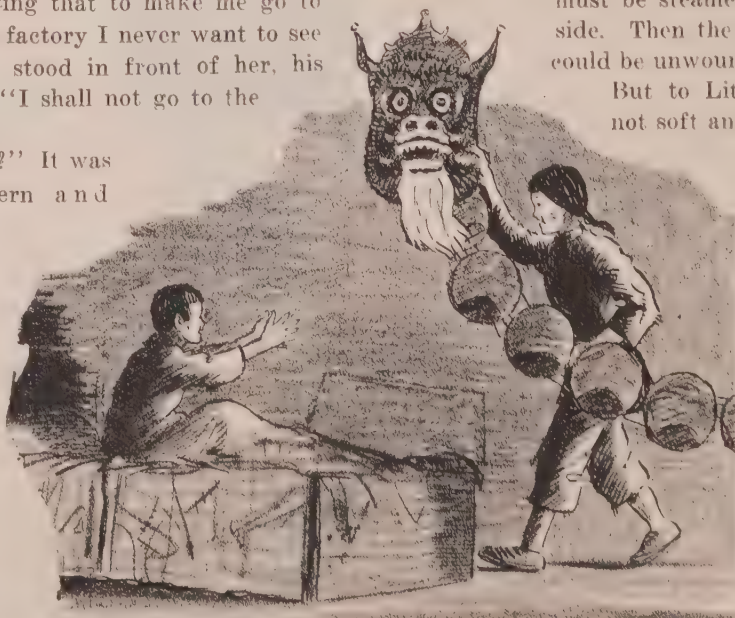
All the way to work Little Lion chattered of the kite. Would it have seven parts to the dragon's body so it could turn and twist in the wind? Would it have glittering eyes? And a long, winding tail? To all his questions Shu-lan answered "Yes," and she spun such jolly tales of the kite's adventures that Little Lion never noticed how long the road nor how steep the way to One Tree Hill.

Once inside the factory he forgot about the kite. He hurried to his place beside the other children and began to work with the steaming cocoons. He used to try to remember about the kite while he worked but when he did so somehow his small fingers would tangle the fine silk which meant a scolding from the stern overseer.

Sometimes Shu-lan managed to work near Little Lion and then she would tell him about the country where he was born and about the silkworms Mother raised. What a lovely pale green color they were and how much they ate—many times their own weight in mulberry leaves every day. How fast they grew until they finally spun their golden cocoons. If a cocoon were left alone the worm inside would turn into a moth and rip the cocoon open to get out. But if silk were wanted instead of moths the cocoons must be steamed to kill the moths inside. Then the fine silk of the cocoon could be unwound to make into thread.

But to Little Lion the silk was not soft and the cocoons were not beautiful. The boiling water made his hands swell and burn and the steam made him hot and sleepy. If he dropped down on his knees and fell asleep, a sharp rap from the overseer's stick sent him back to work again.

Every day was just the same. About ten o'clock Little Lion would





elbow his way to Shu-lan and whisper, "Is it time to eat?"

"Hush! Small One. The day is still young."

"I'm hungry to death, Big Sister. Shall we not eat soon?"

"Not yet, Little Brother. A few more cocoons."

But finally rice time would come, and Little Lion would grab his bowl and chopsticks and rush to the man who carried the wooden bucket of rice. One scoop of the dipper. Slip-slap! and Little Lion's bowl was filled. Almost as soon it was empty again.

Mother and First- and Second-Little-Sisters worked in another part of the building, and lately Shu-lan developed strange ways at the time of the noon meal. She no longer waited by Little Lion to make sure no older boy grabbed his food, but as soon as her bowl was filled she made her way quickly to Mrs. Old-Fat Hu (which is not an unkindly title in Chinese). By the time Little Lion reached Shu-lan her rice bowl was always empty and she would say she was not hungry.

He had no way to know that Shu-lan was playing what she called a "selling game." When Mrs. Old-Fat Hu was very hungry, which was most of the time, she would pay Shu-lan one cash for her bowl of rice, but the transaction could be carried on only when the sharp eyes of the overseer were turned the other way. When Shu-lan had sold ten meals and collected ten cash she could take the cash to a money-changer and receive in return one large copper penny to add to the store in the wall.

When the snow came Shu-lan thought the days were the coldest she ever remembered.

"A heavy winter," Father would say every night as he plodded through the snow-swept street carrying the weary Little Lion on his back.

"Rice is high and going higher. Ai-aw! How shall we feed so many hungry mouths?" Mother chanted as she followed behind with Shu-lan.

When they were home with the evening rice boiling in the kettle Little Lion would crouch down beside the stove to get the whiffs of heat that blew out when Mother lifted the kettle to shove in more grass. Then he would say, "Tell me about the kite, Big Sister." And Shu-lan would describe the kite, over and over every evening, just as though he had never heard of it before.

The short, dark days of winter were all so nearly alike that when Little Lion got up in the morning he ate his breakfast thinking it was supper and prepared to crawl into bed again. Always he was so tired. No more did he begin at ten in the morning to ask for the noonday rice. When others ate, he ate, but the chopsticks were so heavy. At home, after the day's work was done, he no longer romped with Third-Little-Sister. He only sat on his stool by the stove staring into space, forgetting to ask if there would be salted turnip for supper.

Sometimes at night he could not sleep and when he tossed restlessly Shu-lan would draw him onto her thin arm and say, "Hush! Little Lion. If you lie still you may hear the kite singing among the stars."

On the first windy day of spring Little Lion opened the door, looked into the blue sky and sat down on the door step.

"Shu-lan, here I wait for my kite."

He leaned his head against the wall so wearily that his father stepped softly past him and his mother bade Third-Little-Sister divide the cold rice at noon. Third-Little-Sister was a motherly little soul and she looked after him along with Baby Brother. After that, each evening found him sitting on the door-step waiting to call to Shu-lan as soon as she came in sight, "Did you get my kite?"

"Soon! It is coming soon. On a horse." (Which means very quickly.) Shu-lan thought the last ten cash were never so slow and she urged Mrs. Old-Fat Hu to eat more and more.

At last one night she dropped the twenty-eighth penny into the bag and held it carefully above the head of sleeping Little Lion to bring him sweet dreams. In the morning as soon as he awakened she hugged him excitedly and whispered, "Today the kite! The kite is coming!"

Little Lion looked at her wonderingly. Did Shu-lan believe that fairies and kites really happened?

"Don't shake your head so." Shu-lan leaned over to pat him. "Your head is so big and your neck so thin. You may snap the lotus from the stem."

But Little Lion did not laugh. He only lay there when Shu-lan slipped out the door before the family were up. He did not know that she had already bargained with the kite seller and that the kite was waiting only the payment of the twenty-eight coppers. In almost no time she was back carrying the kite.

Little Lion sat up in bed as Shu-lan came through the door. The kite was as high as the door itself! A dragon with a tail reaching to the moon!

"Here it is!" cried Shu-lan.

"Is it mine? Is it real?" Little Lion was so excited that his voice seemed to stick in his throat and he could only whisper.

"Where did you get it? Who will pay for it?" Father and Mother thought surely there must be some mistake.

"Let me touch it." Little Lion reached out his thin hands.

"I will tell you all about it." Shu-lan was almost too excited to talk herself. "Only get up, Little Lion, and come out to fly it in the grand spring breeze." She stood the wonderful kite beside his bed.

But Little Lion touched it gently, wonderingly, and lay back on his pillow.

He was too tired to play.





# Parent Education and the Church

By MRS. GARRY C. MYERS\*

**S**HALL the church broaden the scope of its activity in order that it may be more effective in guiding the everyday lives of its members? Is its job primarily one of preaching, of conducting a church school, a Christian Endeavor, a prayer meeting, of doing pastoral work with the sick and afflicted? Or must these become part of a larger program which will reach all areas of all the lives it touches? In its church school must it still cling to the traditional methods and materials or may it study the group of persons whom it serves, attempt to discover their needs as individuals and groups in an everyday world with everyday problems, and shape its program to meet these needs? Does the church dare to broaden its program so that it spiritualizes many things which have hitherto been thought of as entirely secular? Is it big enough to re-define its conception of education so that members will begin to think of education as living, as experience and as getting on with one's fellows?

Some progress has been made in thinking through these matters. Into the curriculum for the younger groups of the church school there has come materials which direct attention to life situations. But little is being done by organized religion by way of bringing children, young people and adults to understand each other better, to enjoy each other more, to build more beautiful relationships. Such material is interesting, has a basis of common experience, involves discussion of everyday problems and would seem to recommend itself since it would attempt to build those bases for future moral and spiritual growth without which fullest living is impossible.

For the young people courses would center around "Personality Development" or "Building Fine Relationships." They would consider such problems as building a stable emotional life, how we learn, what we know of choice of vocations, how independence from the family is achieved, constructive attitudes toward money, qualifications for happy marriage, how a philosophy of life is evolved and the like. In discussions of this kind we would be helping to develop qualities which would make for finest parenthood since anything which

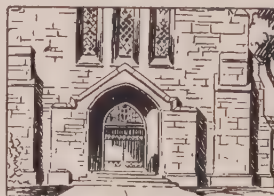
makes for full living makes for best in parenthood.

As the young people marry and establish homes of their own and particularly as the children arrive, they begin to leave the church school and even the preaching service. Parent education furnishes a source of vital material which may interest them and make them once more part of the church group. They are faced with the problem of guiding children. They are earnest in their desire to do the best they can. As they discuss their privileges and opportunities in the home they are motivated to make their own lives more wholesome, to strive to reach more nearly the ideals which they hold.

The group of older parents whose boys and girls are adolescent by thinking through their common problems may become much more successful. Their problems are very largely problems of their own adjustment to the increasing independence of the child. Along with an understanding of the child they need an understanding of their own difficulties.

It would seem that churches which feel their responsibility for a broader, more far-reaching program would be interested in the parent education movement, its materials, methods and types of leadership.

There will be some in any church who will respond to this suggestion with the statement that their own parents were fairly successful in rearing a family with no special training for the task. This, of course, is true. Our response would be that parents even twenty-five years ago faced no such difficult and changing conditions as we face today. They were able to take from their own childhood many more patterns which really fitted the situations which they faced. When families were larger the older children had more opportunity for practice in getting along with other children. The older girls, indeed, had much opportunity for experience in baby care. Today the high school girl who has really cared for a small baby brother or sister is much rarer. Our attitudes toward children have changed. We are living in a child's world. It is our



\*Specialist in Parent Education, Health and Parent Education Association, Cleveland, O. Chairman, Parent Education Committee, Ohio Commission on Christian Education.



responsibility to so shape the environment of our children that the best in their heredity may be developed. If one is responsible for the child's development because he has opportunity to shape the environment of the child, one has a totally different obligation than if the child's whole destiny is determined by his inherited qualities.

The attitudes of children and young people toward the older generation have also changed. It was one thing to develop certain attitudes toward authority when father and mother were the source of all correct information. It is quite a different thing to develop the same attitudes when high school children have later information than their parents, when there is a general questioning and challenging of statements by press and text, and when the radio gives at every turn more information than parents ever had.

We know today much more of the ways in which children develop than we knew in 1900. We have developed much more usable and practical material for parents even within the last decade. Studies in the fields of malnutrition, of delinquencies, of school failures, of behavior problems, and of mental ill health would seem to indicate that the home needs help. Because of all these factors numbers of parents have banded themselves together in an attempt to study ways in which the family set-up may be improved. At the time of the recent White House Conference 500,000 parents were reported as enrolled in study groups. Comparatively few of these were enrolled in churches. The church would seem to be the logical center of such activity. That church which is really interested in helping with vital problems of the home and community will put emphasis upon family life and parental responsibility and opportunity, not only by giving inspiration during its preaching service, but also by attempting to provide opportunities for study of materials in child development and behavior.

The parent who spends time and effort to become a better parent ought to come to a better understanding of the child than one who does nothing. He will have more appreciation of the child's efforts at adjustment, and more sympathy for his difficulties. This parent will see the child as a person with hopes, fears, anger, ambitions, joys and sorrows. He will have much more of joy in parenthood because of his finer understanding.

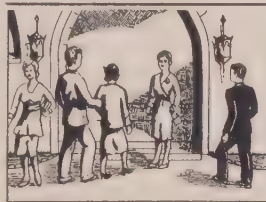
Parents for generations have been interested in the baby's first step, in his first word, and in his first building because these are obvious landmarks in development. There is real joy in store for the parent who, because he knows what to look

for in development, can get a thrill over such a simple but significant thing as the development of the baby's grasp. Recently the writer had the opportunity to watch the faces of a group of young mothers as they observed a six-month-old baby, then a year-old baby, then a baby of 18 months and finally a 2-year-old baby attempt to grasp blocks and finer objects. They are ready for real satisfaction when they see their own babies achieving that degree of muscular coordination which brings the thumb into its rightful place for fine grasping. As they center attention upon the way in which development takes place, as they respond with joy to the beauty of growth, they will have made progress in building better relationships with the child.

Several years ago a mother who was having much trouble in controlling a three-year-old baby appeared in one of my classes. On one occasion she described her trials in putting the little girl to bed. She would take the child upstairs promptly at bedtime but complained that it took an hour to put her to sleep. After the child was in bed she wanted a drink, wanted to see her daddy, and wanted to say her prayers again, all in an attempt to prolong the time of going off to sleep. It was suggested that the sensible procedure would be to put the child in bed, see that all her wants were supplied and then say as she closed the door, "I'm not coming back again tonight." To this suggestion the mother responded, "I know it won't work." When she was asked why she thought it wouldn't work, she replied that she knew because she had tried it twenty-one times the night before. Many of my readers will laugh at this mother's stupidity. They will even be tempted to think that there was something wrong with her mental processes. Parents who laugh at the story had better take stock of their own procedures. How many times does the average parent say things which he does not mean?

The parent who attempts to think more about his job will come to understand himself better. He will take stock oftener of his methods. He will recognize some of the common failures of parents and will attempt to overcome them.

Discussion in parent groups should result in finer understanding of the child, more understanding of oneself, a finer philosophy of family life, a greater appreciation of the place of the family in the community. The church which is interested in helping parents where they most need help will choose its finest leader, select some of the practical parent education materials, then bring parents and leader and helps together under the blessing of its own roof.





# Recovery Day for Foreign Missions

By STEPHEN J. COREY

President, United Christian Missionary Society

**E.** STANLEY JONES, the great missionary leader, sounded out the opinion of thousands of ministers in his recent nation-wide missionary campaign: "If we let this world-wide work die, we and our churches will die with it."

On the first Sunday in March comes our annual offering for Foreign Missions. This year we propose to make this a great day of recovery for the cause upon which our spiritual lives depend. But in addition to our own need, here are some profound reasons why every church in the brotherhood will want to share in making this missionary day count for the Kingdom:

First: Wide areas of our work are still in imminent peril. Evangelistic effort through native leaders, the good work among the children, hospital facilities for the suffering, the development of Christian literature and such visitation among the people as steamer itineration in Congo and missionary travel through villages in other lands, has been so limited in support that much of it is in danger of destruction.

Second: The reduction in the salaries of the missionaries has brought them below the line of health safety. Their children are especially threatened. Proper nourishment and protection from tuberculosis and other prevalent diseases is made difficult. Separated from home folk and surrounded with hard conditions, they especially need the sense of security which adequate support brings. The missionaries are also bearing a grave disadvantage in foreign exchange because of decreased value in the American dollar.

Third: The pay of native workers must be paid in native currency. The dollar in its purchasing of native currency has diminished from 30 to 40 per cent since we went off the gold standard. The budgets were made before this happened. This has brought to the United Society an unexpected cost upwards of \$40,000.

Fourth: The hands of the missionaries and their native associates are tied by drastic limitations at the very time when sinister tides are running among the people with whom they work, when millions of them are turning in despair from their old religions as they stand helpless before the currents of modern life and when doors of opportunity stand ajar everywhere.

Fifth: While the number of missionaries has been reduced in recent years from 325 to 200, the native workers have increased greatly in numbers and in efficiency. There are 2,449 of them in the distant fields depending on our churches. This support has been greatly reduced. Already they were living close to the precarious margin of need, in surroundings which are overwhelmingly non-Christian. They serve a native

church which as yet is unable to support itself alone. The greatest need of these native brethren of ours is that they have new hope and a renewed confidence that we in America are standing resolutely back of them.

Sixth: The foreign missionary task has a vast scope. It is not "one cause," but all the causes put together. What we put into foreign missions must provide salaries, homes, and travel for missionaries, support for native workers, evangelistic advance, educational work, training of the ministry, medical work, nurses' training, translation and publication of Christian literature, care of orphans, mission steamer upkeep and other travel. Every phase of this wide-reaching work in mission lands has been limited by drastic reductions.

Seventh: We are learning by past experiences and endeavoring to adapt the foreign missionary work to new situations. When needed, methods are being changed and a new approach projected. But a new program demands added support. We cannot break open new and different areas of human life and need without some new money to help do it.

## The Urge in the Church

Our plans for Foreign Missions Day last year were totally wrecked by the bank closure. Our people were paralyzed and the expected offering did not materialize. Now is the chance to redeem last year's disappointment and bring in a new day of hope.

We greatly need the appeal and offering in our congregations. We need to get back on the main track of a *world mission for the church*, before we are hopelessly on the side track of the immediate and close-at-hand. There are numbers in the churches who give nothing to missions. They never will come to their own in recognition of Christ's claims for humanity unless they are appealed to. Here is the opportunity of the pastor to answer part of his obligations to the outreach of their souls. There are many who could and would add to their gifts above what they have pledged in the church budget.

We are at the point when a \$50,000 offering the first Sunday in March would change the whole outlook for our foreign missionary task. If 50,000 of our people would fill the dime coin holders with one dollar each it would restore missionary salaries 20 per cent and bring missionaries and their families across the danger line of health. It would make a 20 per cent restoration for the native workers and bring confidence, hope and new morale everywhere. Let us disdain all barriers and break through with a great day of recovery for the world mission of the church.



These members of the Christian Church at Luchowfu, China, are an illustration of the power of Jesus Christ to provide strength adequate for all hardships. They have experienced floods, famine, war, p'agues and banditry—still they are steadfast in the life of the church. The native church meets the test.



## The Church at Work in Nine Fields

38 mission stations  
847 outstations

6 orphanages  
244 orphans

437 Christian Endeavor Societies  
7,908 members

17,573 students, gain of 1,051  
539 schools.

460,174 medical treatments, a  
gain of 1,051

15 hospitals  
13 dispensaries

135 student nurses  
309 student preachers

60,778 church members, a gain  
of 10.7 per cent

9,301 baptized, gain of 42 per cent  
2,449 national workers

344 Sunday schools  
18,013 enrolled

219 organized churches  
1,260 regular meeting places

214 congregations self-supporting  
200 missionaries



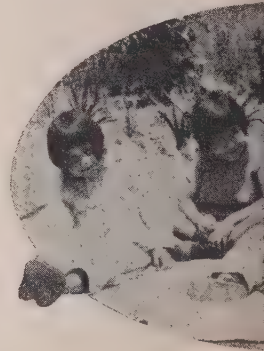


Señorita Julia Berro, Doña Rosalia Santa Maria and the Rev. Feliciano Sarli, pastor of the Saavedra Church, Buenos Aires, Argentina

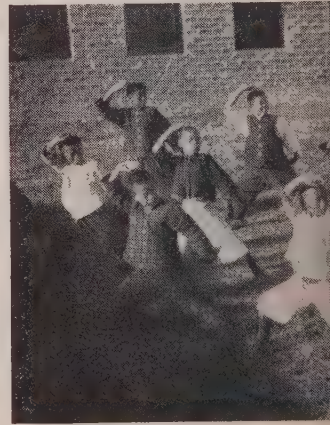
## Foreign New



Fishermen of Monieka, Africa. And do they like fish—they do!



South America avoids the middleman's profit



Young China learns to shadow-box. In a few years they'll need real skill to surmount mental and physical warfare (Right, center)





Ginling College (for women), Nan-  
king, China. Col. Lindbergh said it  
was the best thing he had seen in  
all China



# Missions' World

W  
O  
R  
L  
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C  
A  
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L



Ship ahoy! These Puerto  
Rican youngsters might be  
in your own back yard



It might be a duck in that  
second basket! Some day  
all India will smile like this



When five "Misses" are better than a  
mile.—Girls' Home, Aguascalientes, Mex-  
ico (Left, top)

Children's Day at Akita, Japan (Left)



## Eva A. Callarman

**E**VA CALLARMAN has left us for a little while. We were immeasurably shocked at the sudden going of one who was so full of life and so rich of promise for the future. We like to think that she went as she would have liked—at work, busy, cheering others in self-forgetfulness.

She passed away quietly in her hotel room at Spencer, Iowa, the night of January 16. She is survived by her father, C. W. Callarman, her mother and two brothers, residents of Oklahoma City. In addition to these the intimate friends of many years' association in the department of religious education mourn her passing, as well as a host of friends in the northern area and throughout the nation.

Miss Callarman was a field worker for the department of religious education for eight years. She was universally loved by everyone who knew her, and was especially loved by the youth of the conference movement.

Miss Callarman was born in Holton, Kansas. Early in her teens she moved to Oklahoma where she lived on a farm until ready for high school. Miss Callarman graduated from the Central State Teachers College in 1914. Soon after leaving college she taught in a country village and later in the public schools of Oklahoma City. Later she returned to college, and received her A.B. degree in 1923 from Oklahoma University.



Eva A. Callarman

Wherever Eva Callarman located as a teacher she worked in the local church, and because she taught in a rural section as well as in city schools, she acquired a wide experience in all types of churches. She worked for five years in the junior department of the First Christian Church in Oklahoma City. During the time Miss Callarman was a member of this church Abbott Book, now of the Union Avenue Church in St. Louis, was director of religious education. Mr. Book was so pleased with the work of Miss Callarman that he called her to the attention of Robert M. Hopkins, feeling that she would make a splendid contribution in the field work of the national department of religious education.

Early in February, 1926, Miss Callarman was approached by Mr. Hopkins to take up field work for the department. She accepted the call and on March 1, 1926, became an elementary worker under the direction of Glenn McRae, then general field superintendent for the northern area. In 1929, Mr. McRae accepted a call from the Christian Board of Publication, and Miss Callarman took over a portion of the northern area including Iowa, Minnesota, North and South Dakota, as a general field worker. This work she continued until the time of her death, January 17, 1934.

Her loss to the department is one that is difficult to estimate. She had the confidence and love of the entire staff and has left a place extremely difficult to fill.

## New Deal at Montevideo

(Continued from page 9.)

May I for a moment direct attention to the significance of this broad policy as my country is steadily carrying it into effect under the Roosevelt administration, the extent and nature of which should be familiar to each of the nations here represented. My government is doing its utmost, with due regard to commitments made in the past, to end with all possible speed engagements which have been set up by previous circumstances. There are some engagements which can be removed more speedily than others. In some instances disentanglement from obligations of another era can only be brought about through the exercise of some patience. The United States is determined that its new policy of the new deal—of enlightened liberalism—shall have full effect and shall be recognized in its fullest import by its neighbors. The people of my country strongly feel that the so-called right of conquest must forever be banished from this hemisphere and, most of all, they shun and reject that so-called right for themselves. The new deal indeed would be an empty boast if it did not mean that.

This memorable meeting closed with a decision to

press still further on Bolivia and Paraguay the settlement of the Chaco War, going directly at those governments by telegraphing the president of each country a direct request to allow the conference and the League of Nations Commission, then in the Chaco, to negotiate an immediate peace.

The Montevideo Conference has really been a great Christian gathering. Wounds have been healed; confession of national sins and retributions have been made; brotherly love and unselfish service have been displayed. It is the first real Pan-American Conference. To one like the writer, who has attended various of these gatherings and seen the prejudices, hatreds and divisions of other days now replaced by real harmony, there comes the feeling that even in these dark days of world chaos the spirit of the Christ of the Andes is abroad in the world.





The wedding picture of Dr. and Mrs. Royal J. Dye, courtesy Mrs. J. W. Frye, Saginaw, Mich.

## They Ceased Not to Preach

On the Grand Canary Island off the coast of Africa, kind strangers buried an American, a missionary doctor who had dared to go up into the Congo with its lurking death. He had gone out eight months before with E. E. Faris to seek out a location where Disciples of Christ might establish a mission. Dr. Harry N. Biddle died September 22, 1897.

It was in New York City on Thanksgiving Day of the following year that a young doctor riding on a street car on his way to prayer meeting heard two ladies talking of the tragic death of Dr. Biddle. Dr. Royal J. Dye went to this sweetheart, Eva Nichols, who was in the Missionary Training School, and they volunteered to go to Africa. As childhood sweethearts, they had always planned to serve as missionaries. They returned to their home at Ionia, Michigan, and were married January 16, 1899. The next day they left for Africa, and joined Mr. Faris at Bolenge, a thousand miles from the mouth of the Congo, April 17, 1899.

Dr. Dye took charge of the manual labor of the mission station and opened a clinic on the veranda of his home. He was the only doctor within a radius of eight hundred miles, and at one time nine canoes brought fifty invalids to him. They had traveled one hundred and fifty miles. Mrs. Dye plunged into the trying task of training raw, heathen lads, and busied herself with difficult translations. Fevers and other sickness came, sorrows and discouragements. They kept on, strengthened by the power of God.

Little Polly, Africa's pioneer mission baby, was born in the fall. "Okuke" the natives called her. Mr. Faris started on furlough, and for eight months the tiny family was alone in the heart of the jungles. Reinforcements came, and in 1902 the Dyes returned to America on furlough. Here, at Ionia, in 1902, Eva Dorcas was born.

It came time for the Dyes to return to their beloved Africa, and making one of the greatest sacrifices that missionary parents must make, they left their two babies in America in the care of a foster sister. Then Mrs. Dye's health failed, and her life was often despaired of. In 1907 the couple returned to America and she was never able to return. One term the doctor spent alone, when he, too, was forced to return to a temperate climate.

Although the Dyes could not return to Africa, the needs of her people have been the passion of their lives. Whether in the field or at home, this courageous, beloved and consecrated couple "cease not to preach." Mrs.

Dye is a pioneer worker in young people's conferences and schools of missions. She organized the Fellowship of Prayer with its world-wide influence. The doctor goes about the country, a gospel evangel, thrilling his audiences with his stirring messages. Together they have been the sponsors of the missionary breakfasts and the prayer room at our conventions. Their home at Los Angeles with its friendship garden is a retreat for men and women of every race and color. May others share their missionary zeal.

## The Light of the World

(Continued from page 15.)

to fail of its high and holy service in illumining a darkened world?

Then, too, the finest possible way to rebuke sin is through contrast. Paul exhorted the Philippians, "Be harmless and blameless the sons of God without rebuke in the midst of a crooked and perverse generation among whom ye shine as lights in the world." The Christian life must ever rebuke sin and wrongdoing; it may do it quietly by way of contrast, which is the most effective method after all. At the Dallas Fair recently a poultry man wanted to make an appeal for the raising of thoroughbreds. There were two coops of chickens on display; one was labeled "Thoroughbreds," the other "Just the Ordinary." His appeal was eloquent indeed. Fine fruit placed by the side of the common variety never fails in the delivery of its message. A conceited young painter placed his picture by the side of a masterpiece and not until then

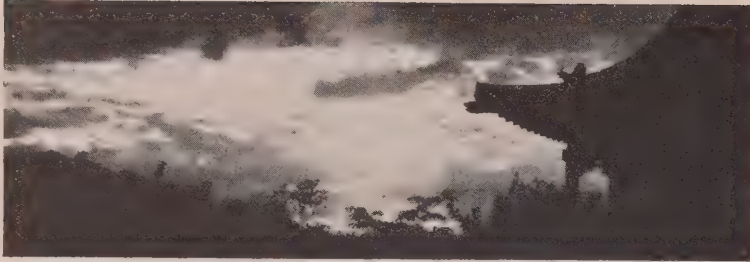
did he learn that he was not an artist. Sin's greatest rebuke is not found in the fulminations of the Prophets or in the scathing denunciations of John the Baptist, but in the spotless lives of those who live Jesus' way. "Ye are the Light of the World." Let your light shine.

## From "Renescence"

BY EDNA ST. VINCENT MILLAY

The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky—  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine thro'.  
But East and West will pinch the heart  
That cannot keep them pushed apart;  
And he whose soul is flat—the sky  
Will cave in on him by and by.





*The blue dusk gathers close  
And beauty moves immortal through the land.  
And I walk quickly, praying in my heart that  
beauty will defend us,  
Will heal up the too great wounds of China.*

—Eunice Tietjens.

## This University Is "Alive"

By W. REGINALD WHEELER

*Editor's Note: This article is condensed from Dr. Wheeler's "A Christian University at the Capital of China." Professor Wheeler was formerly a secretary of the Northern Presbyterian Board and is now serving on the faculty at the University of Nanking.*

FOR over 2,000 years Nanking has been an important city of China. For four centuries it has been a capital, the capital of forty-five emperors of seven different dynasties, and since 1927, the capital of the Republic.

You feel the spirit of the past as you approach and enter the city. As you leave the railroad station and the mighty Yangtze River, you see an artificial waterway extending to the city wall, and you remember that this canal was cut by the Emperor Shih Huang-ti, whose dynasty dates from 255 to 206 B.C. and gave its name to China. You pass through an imposing gateway in the great gray wall and after a drive of three or four miles from the river you sight a gigantic drum tower, crowning a hill that dominates the city. The first emperor of the Ming Dynasty, whose rule began in 1368, is said to have watched from this tower the battle that was being waged in the city, and to encourage his armies he beat a great drum that gave the tower its name.

As you stand upon the Drum Tower hill, a panorama which is an extraordinary combination of the old and the new is spread before you. To the south are the curved roofs and upturned eaves of the great Confucian temple. To the southwest is the hilltop, Tsing Liang Shang, where the city reservoir collects and redistributes water piped from the distant Yangtze. To the east, where Kublai Khan erected one of his numerous observatories, there is a modern observatory. To the north is the shining expanse of Lotus Lake, its shores and islands dotted with pavilions and archways.

As you look out over the capital, which now numbers 600,000 inhabitants, you hear the strident horn of the motorcars which dash along broad Sun Yat Sen Avenue and airplanes roar and flash in the sky above. The Purple Mountain rises in the East, at its base the dull red wall and archway

of the tombs of the first Ming emperors, and above on a farther slope, the shining white steps and arches of the Tomb of Sun Yat Sen, one of the most impressive national shrines in the world.

In this capital of the Republic, newly superimposed upon the capitals of ancient imperial dynasties, the Christian movement has found strong and diversified expression. The presence of three institutions of higher learning, the Seminary, Ginling College and the University, make Nanking one of the chief centers of Christian education in China, as the presence of the Central University and other national institutions of learning make it one of the chief centers for government education.

In 1888 the Methodists organized a school for boys, named Nanking University. In 1908 the Presbyterians and Disciples united their educational work in one college. Two years later this college joined in the work of the Methodist University and in 1911 the union institution was incorporated under the name University of Nanking. The American Baptist Foreign Mission Society entered the union in this same year.

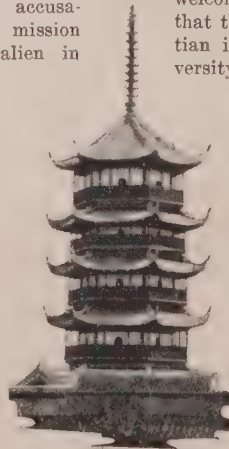
The University now owns about 120 acres inside the city and about 200 acres outside the city. The University buildings have Chinese roofs with the best in occidental equipment. Nanking was the first of the mission universities to adopt this style of architecture and it is an interesting commentary on the accusation sometimes made against mission colleges that they are too alien in their influence.

Each of the college departments is rendering important service. The College of Agriculture and Forestry for example, has an international reputation. A number of American professors have co-operated in the service, Cornell University having sent several of its most eminent men to Nanking. The College is completing a thoroughgoing and far-reaching survey of land utilization and population. It has had a part in the development of

rural reconstruction. It has just completed arrangements with the Theological Seminary for the giving of a combined course for pastors who will serve rural areas, one of their four years of preparation to be taken under the direction of the College of Agriculture and the other under the Seminary. The work of the College and the University has been given recognition and endorsement by the transfer to the Board of Founders of the balance of the China Famine Fund of \$600,000.00 (U. S.), by the gift of \$63,000.00 (Chinese) from a bank in Shanghai for the securing of two foreign experts in co-operatives and marketing; by a gift of \$20,000.00 (Chinese) by General Chiang Kai Shek for agricultural work in the North and by other transfers and scholarships.

There is a tremendous opportunity for corporate service in the need of reconstruction and particularly for rural reconstruction. The military forces of the government can subdue and destroy the communist armies but they cannot provide a healing constructive program for the devastated areas that are always to be found in the wake of the armed forces of Communism. Such Christian universities as the University of Nanking with its technical knowledge in the field of agriculture and rural development ought to be of service to China at such a time as this. There is ample evidence that the leaders of the National Government will welcome any constructive contribution that the Christian church or that Christian institutions can make. The University is alive to this situation and is doing its best to be of service.

The winning of Chinese students to Christ today is not easily done. Chinese students are not especially interested in religion. The attitude of Confucius is manifested still—"While we do not know about men, how can we know about the spirits?"



*"The tall pagoda,  
Like a velvet flower,  
Blossoms against the sky."*



Chinese students are more interested in ethics than in religion, in science than in ethics, in physics than in metaphysics. There is a racial lack of interest in and indifference to religion that is the first difficulty to overcome in any effort to win them to Christ or to service in his name.

Because of their intelligence, candor, and courage, the students have taken an active part in the formation of almost every major political decision since 1919. But at times the student movement has been manipulated by certain politicians who have had their own ends to serve; the students have become disillusioned about the practicability and real value of some of their efforts; today they are in a decidedly sophisticated mood. They cannot be swept off their feet by driving emotional appeals, as has sometimes been done in the past; they must be clearly shown the opportunities for constructive Christian service that will follow upon any decision or promise of allegiance, and the appeal must be to the individual conscience and will rather than to the group.

Then, as the result of the intellectual and social rebirth which has swept through China, there has been the withdrawal of all instruction in the schools and colleges in the Chinese classics, a falling into disuse and decay of the temples and the discontinuance of worship there. All this has tended to decrease reverence and respect for religious authority and tradition. When we were in China before 1919 almost every college student knew at least a portion of the classics by heart. You could quote from the Five Classics and the Four Books with assurance that the students would recognize the quotation and could continue it. In my classes today there are not over half a dozen students in each who have read these classics or can quote from them. Some of the Confucian temples are military barracks; the images in many of the Buddhist and Taoist temples are covered with dust and

have fallen into disuse and decay.

Thirteen years ago a wise missionary spoke of the Chinese as "a people with a book," alluding to the Confucian canon, and from this fact, and because of their reverence and love for that book he pointed out the possibilities of winning a similar love and allegiance for the sacred book of the Christian faith. The assertion that the Chinese are a people with a book cannot be made in the same sense today, certainly not of the Confucian "book."

If they have a book now it is the San Min Chu I, the "Three Peoples' Principles" of Sun Yat Sen, and the Kuo Min Tang. My Chinese teacher has told me of a saying prevalent among the older scholars who still revere the Confucian classics: "If Confucius were born in this same age, his fortune would be sad." After the apparently indestructible grip that the Confucian ethics and tradition had upon the Chinese people for more than 2,000 years, such a break in through life and principle is almost unbelievable and its consequences incalculable.

But in spite of this situation whose qualities and experiences make religious conversion difficult, paradoxically, they make it more productive and fruitful when it is achieved. Chinese Christians do not spend their energies in mystical contemplation, or religious reveries or abstract devotion. They address themselves to Christian service and to living the Christian life with the same energy and practical ability that have been the means of their winning success in business and secular life. The very disillusionment concerning political catchwords and slogans has helped to clear the atmosphere and to disentangle politics and patriotism and religion, and to prepare the way for a true knowledge and service of Christ and of others in his name. The breaking down of the Confucian tradition and teaching has opened the way for new truth.

There is a special responsibility upon the Christian church to fill this void with its steadying and saving truth. The alternatives indicated in the three words, Communism, Japanism and Christ are not mere phrases. The Christian church cannot be indifferent to the choice which the Chinese, both as individuals and as a people, are making of the three ways that lie before them.

In this situation the University of Nanking, together with other Christian colleges in China, is trying to be true to its Christian purpose and ideal. According to the present government regulations, instruction in religion and chapel talks must be voluntary. There are curriculum classes in religion and voluntary Bible classes and voluntary chapel. On Sunday morning the students of Ginling College and the University attend the common service and there is a short evening service with special music. The faculty members are free to use their influence in personal conferences and talks with students, and this is the chief way in which they can be won. The University Christian Association, which like other student organizations of the University, has suffered due to the frequent disruptions and evacuations of the last six years. But it is growing in stability and strength. It helps direct several activities of university and community service, besides having special responsibility for meetings and gatherings of the Christian students.

Today in Nanking the curved roofs and arches of the Sun Yat Sen Tomb and the graceful lines of the new pagoda of the National Cemetery dominate the eastern sky. Hall and archway and pagoda are memorials to the honored heroes of the nation. And against the western horizon, not far from the Drum Tower which in the past has sent out its call to battle, rises the impressive University tower. Nanking University is a living memorial in behalf of China and the students of China.

The Mausoleum  
of Sun Yat Sen







### Sumankhetan Girls' School Pendra Road

THERE is no lack of activity at Sumankhetan. The girls are truly learning by doing. They earn a part of their expenses by giving an hour and a half every morning to the work of the school. One can see them out in the rice fields cutting the grain with hand sickles while others carry it to the threshing floor; or gathering the *hara* from the jungle trees and which the Indian people use for dying cloth; or leaning over the washboards; or carrying baskets of sand on their heads, helping repair the roads and playgrounds. A bell rings at 8:30 which calls them from the fields and garden, and then they have fifteen minutes to get ready for school.

They are having real experience in cooking, budgeting and marketing. Every Tuesday we have shop where they buy their weekly supplies. They live in little houses scattered over the compound and do their own work in their school homes. These homes are all named—last week I was guest at a dinner in *Star of Love*. There is a year-old baby in one of the houses and she teaches the girls lessons they could not learn at school. Then there are pens and cages on the compound, for there are chickens, ducks, geese, rabbits, pigeons, cows, goats and a peafowl which the girls take care of by turns.

Last night as I stood out in front of my little house in the moonlight and saw the girls playing in the open compound, I thanked God for a place like this where Indian girls can live in freedom and contentment.

(Some Sumankhetan girls are shown in the lower picture.)—*Veda B. Harrah.*

### A New Guru

A little group of village Christians were assembled in the schoolroom in Murhipar. Hiralal, his wife and his mother had just made the Good Confession. But they wanted to show by outward appearances that they really meant to take on the

new life. The man wore long hair hanging in a bunch from the crown of his head and the women strands of brown wooden beads—all in the name of their guru or teacher. These were all given up, for from this time they were to have a new guru—Jesus.

After Hiralal and his family were baptized in the pond nearby, a man and his wife who had formerly been Christians, came to say that they wanted to return. Their little eight-year-old son was so happy when he saw his father's hair being cut and then when his own was cut. Only

a few days before, this little boy had said to me, "We don't want to follow the Satnamis. We want to follow Jesus."—*Ethel Shreve.*

### The Closed Tongas of Bilaspur

*At Home Day* in the missionary bungalow helps emphasize the need for woman's freedom in India—domestic, civil and mental.

A few days ago a tonga drove up to our door. At first I did not know who my visitors were because the tonga was enclosed on all four sides with red curtain material hung from the top and tucked in below. When this was pulled open three of my Hindu friends emerged. They told the tongawala to come back early because they must go before dark to worship the cows, as it was the proper day for this.

In a few minutes another tonga came which looked exactly the same as the first. This time there were three Mohammedan women and several children from homes just across the road. They could not walk in the open for even this short distance. But there were many who did walk, and when all were assembled there were forty-five Hindu, Mohammedan and Christian women having good fellowship together. Some of them do not see one another except when they meet here.

One woman stayed until dark that she might walk home across the road, and two others had permission from their husbands to walk across before dark. However, they are gradually breaking away from these old customs. A few years ago they might not have been willing to come in tongas, as some are not allowed to do yet.

We teach regularly in all their homes. Some of the women are prevented from accepting Him openly; others do not have this much faith but are learning. One woman always asks us to pray when her children are sick.

(Note the typical Hindu woman pictured in the center.)—*Ethel Shreve.*

(Continued on page 47.)





# If Jesus Came Back Today

## An Easter Service

By HAZEL HARKER

**Prelude**—"All Hail the Power of Jesus' Name"

**Hymn**—"Christ the Lord Is Risen Today." (Congregation.)

**Prayer of invocation by the pastor.**

**Hymn**—"Fairest Lord Jesus." (Congregation.)

**Bible Reading**—Matthew 21:1-9.

**Duet or Quartet**—"The Palms" by Faure, or "Calvary" by Rodney.

**Reading**—"If Jesus Came Back Today."

If Jesus came back today

What would the people say?

Would they cheer him and strew the way

With garlands of myrtle and bay

As they did on that ancient day

When he came to Jerusalem?

What would America say

If Jesus came back today?

We fashion great churches and creeds

But the heart of the people still bleeds

And the poor still rot in their needs.

We display with pride his Cross

In the midst of our pagan life

While we hug to our hearts the cross

Of our selfishness and strife.

What sacrifice have we made

To live the love he prayed?

What willing blood have we shed

To do the deeds he said?

To be popular and well fed

We forsake the way he led

And follow a ghost instead. \*

Is ours a Risen Lord

Or have we made him dead?

**Hymn**—"There Is a Green Hill Far Away." (Quartet.)

**Bible Reading**—Isaiah 53.

**Reading**—"Good Friday."

There was no glory on the hills that day;

Only dark shame,

And three stark crosses rearing at the sky.

Only a whining wind,

And jeering,

And an anguished voice

Crying forgiveness.

Then darkness fell.

We sit today in cushioned pews

And for three hours we watch with Him,

Singing and praying,

Hearing quiet words.

There is a gentle rustle as we move in and out,

Too busy to stay long,

Or else too tired

To sit so long a time

In cushioned pews.

We see a golden cross

And pray to God

That some day,

In his good time,

The world may do His will.

But we ourselves

Have little time to help—

Except to say a prayer

On cushioned pews. . . .

The golden cross has turned to fire.

The candle glow

Has set the cross on fire—

This service is planned for use on Easter Sunday. It is particularly hard on this occasion to offer a service for use in a general assembly of the church school. Children's workers often prefer to have their own service and therefore we have made no attempt to include them this time. Your young people or senior boys and girls can be used to present this service in the worship period of the church school or at the evening worship hour.

The burning cross upon the altar

Cries—

Cries out to me.

The flaming cross is burned into my heart.\*

**Hymn**—"In the Cross of Christ I Glory." (Congregation.)

**Bible Reading**—Matthew 28:1-8.

**Reading**—"The Easter Children."

"Christ the Lord is Risen!"

Chant the Easter children,

Their love-molded faces

Luminous with gladness,

And their costly raiment

Gleaming like the lilies.

But last night I wandered

Where Christ had not risen,

Where love knew no gladness,

Where the Lord of Hunger

Leaves no room for lilies

And no time for childhood.

And today I wonder

Whether I was dreaming;

For above the swelling

Of their Easter music

I can hear the murmur,

"Suffer all the children."

Nay, the world is dreaming!

And my seeing spirit

Trembles for its waking,

When their Savior rises

To restore the lilies

To the outcast children.†

**Hymn**—"The Day of Resurrection."

**Easter Prayer**—(should be memorized.)

We praise thee, O God, on this day of our Risen Lord! We thank Thee for the saving grace Thou hast given to the world by Him. We humbly bow before Thee in recognition of Thy great goodness to us that we have known Thy love through all our years.

Help us to seek and find Thy children, our Father, who have come to our country from other lands, and grant that we may share with them our Easter joy. Give us a longing to restore to Thee all whom we find as neighbors in this land. Grant that our eyes be opened and our hearts be made to burn with shame for our indifference to their need, and lead us out to find and win them to our Risen Lord.

In His Name and for His Sake, we ask it, Amen.

**Statement concerning the Easter Offering—**

It is the aim of Home Missions "to win all men, women and children in the United States to discipleship with Jesus, to unite them with other disciples in the fellowship of the Christian church and to educate them for worship and service at home and abroad by helping them to discover and accept for themselves and for society at large the full consequences of Christian discipleship." \*

The program of Home Missions for our church is grounded on the conviction that our nation needs the gospel. It ministers to people of many nations and preaches the gospel in several languages within our own nation. It provides help for a program of aggressive evangelism in the local church. Through church maintenance we have helped more than a hundred churches this year located in strategic centers.

In the French settlements of Louisiana our superintendent and three French preachers are helping the people to discover better ways of living and are adding to our churches those who want to become disciples.

In the Coke Regions of Pennsylvania among the European immigrants four loyal workers are leading the religious activities in ten communities.

In Washington is the Yakima Indian Mission, a Christian home for boys and girls while they attend the government school.

The Japanese Christian Institute in Los Angeles serves an ever increasing constituency and is producing Christian leaders among our Japanese Americans.

Among the people of the mountains of Kentucky and Tennessee our schools at Hazel Green and Livingston make Christian education possible for several hundred boys and girls.

Work among our Negro brethren is both evangelistic and educational. Assistance has been given in maintaining five state evangelists and twenty pastors, and we have three high schools and two junior colleges for training Negro youth.

Eight hundred thousand Mexicans are within the reach of the twenty consecrated workers who are giving full time to this ministry.

Loving and sharing could never find a more appropriate time for expression than at this Eastertime. When we recall the great sacrificial love of Jesus we are challenged to do our utmost to be worthy of it. Let us give expression to our joy in the Easter Day by our share in the Easter offering at this time.

**Offertory Hymn**—"I Gave My Life for Thee."

**Offertory—Prayer of Dedication—**

\*Report of the Home Missions Council

\*Martha Provine Turner  
†Elsa Barker

\*Vincent Godfrey Burus



# Speaking of Books

## Christianity and Coercion

ANYTHING coming from the pen of Bishop Francis J. McConnell compels attention and respect. No leader of any church speaks with more authority on the social aspects of the Christian religion. This latest treatise is of impelling interest, dealing with the greatest problems in the minds of thinking people today. Christianity and Coercion, The Coercion of Law, Intellectual Compulsion, The Iron Laws of Economics, Social Pressure, The Church and the Higher Coercions are the subjects treated. The good bishop's rich experiences gained in other lands than our own add to the value of his book.

After a careful reading, one wonders if the author does not lay himself liable to classification as a "middle-of-the-roader." He is against war, but tries feebly to defend international wars. "War is a dirty, filthy business, but we now and again have to go through it in the hope that war will somehow work in the end to destroy itself. This position is far from ideal but taking the world as it is, I think we can make a good argument for its being at least measurably Christian in this world of ours where nothing is fully Christian."

He tries to defend capitalism by saying, "It is entirely possible for all the greater changes necessary to a cooperative social order to come without any violence." He proceeds to illustrate his point by showing how a great business like the liquor traffic was put out of commission without any uprising or violence. The abolition of toll gates and the establishment of public schools are other illustrations.

These illustrations seem to be weak and far-fetched, and when he adds further that "We are so close to the socialization of the railroads that we can do that whenever it seems best," he fails to sense the fact that the railroad magnates are in favor of socialization solely because their business is a losing proposition. The demand, if any, for government ownership of railroads has not come from society. The magnates are not acting from the standpoint of benefiting society but are trying to unload the mass of debts and worn-out equipment upon the government.

The bishop in another place provides a juicy morsel for the anti-capitalistic and communistic friends when he says, "The banks have more to say about the policy of the missionary society than all the contributors of missionary funds and missionaries and missionary officials put together." If that statement is true, and it is, it is the most damaging accusation which can be made against the present program and set-up of missionary organizations. It lends backing to the increasing number of citizens who maintain that the missionary organizations

are dominated by the capitalists in and out of the churches. This statement coming from an authority like Bishop McConnell is more detrimental than all the arguments brought forward in the book *Re-Thinking Missions* against the present program of missionary ethics.

The book is full of thought-provoking arguments, pro and con, on the present program of the church, and will amply repay careful reading and study.

ALEXANDER PAUL.

Indianapolis, Indiana.

## Our Lean Years

THIS new one-act drama just published deserves as wide circulation as Prof. Eastman's other well-known *Bread* enjoyed. *Our Lean Years* uses the same family, seven years afterward, and is based on authentic material accurately reported at recent farmers' hearings in Iowa. There are fourteen characters, and each part calls for the best in dramatic talent. It will carry a vital message to either city or rural audiences.

The theme of the forty-minute drama is how cooperation among the farmers prevents the break-up of a home and helps reunite a family divided over petty difficulties.

JOSEPH EDWARD MOSELEY.

Chicago, Illinois.

## The Adventurous God

THE book is better than the title. Its 159 pages gives in readable form and in present-day terminology a satisfying and helpful statement of the conception of God. By his word "adventurous" the author means that God is active, creative, redeeming. That is better. It has the tang of sureness.

In all our thinking we begin by *assuming* something. The present secular mind

assumes that the universe is basically a mechanism. Religion assumes God. Our conclusions depend as much on our assumptions as on our logic. The religionist believes life organized on his assumption works out better.

We do well to learn all that we can about whatever may be outside of human experience by approaching it as if it were a lifeless passive object of investigation. But we must recognize also the possibility that it may be live, active and dynamic. The prophets whose experience is given in the Bible were sure that God had sought them out and sent them to men with his message.

The seeds of fresh, courageous sermons are in this book.

I. J. CAHILL.

Indianapolis, Indiana.

## Japanese Festival and Calendar Lore

WILLIAM HUGH ERSKINE, author of *Japanese Customs* and a resident of Japan for thirty years, has presented in a new volume the fruits of his patient and intensive study of Japanese life. This book sets forth the traditions, lore and picturesque ceremonies of that land where ceremony is religion and custom is law.

One can never know the Orient until he appreciates the meaning of her ceremonies and sacred days. As the Japanese child grows, the traditions of his country become a part of his being.

Mr. Erskine's book will prove a valuable help to tourists who want to know something of the significance of the celebrations which he is sure to see, no matter what month he chooses for a visit to the Island Empire. A reading of this book will enable the student of missions to appreciate the maze of superstition and tradition through which Christianity must find its way, some of which can be utilized in a Christian social order.

JOSEPH B. HUNTER.

Little Rock, Arkansas.

## Sunshine and Victory

THE author of this heartening book was stricken with tuberculosis when twenty-eight years of age. At the time he was a preacher of unusual promise, holding an important charge in St. Louis. In this book he recounts interestingly and helpfully the story of his successful fight against the dread disease—first in the Ozarks, then in Montana, then in Tucson.

The writer today is pastor of one of the great churches on the Pacific Coast. His book is published in the earnest hope that its story of encouragement and cheer will be a salutary influence to many sufferers during their battle against disease.

### Books Reviewed in This Issue

CHRISTIANITY AND COERCION, Bishop Francis J. McConnell. Cokesbury Press, Nashville, Tennessee. \$1.00.

OUR LEAN YEARS, Fred Eastman. Samuel French, Inc., New York. \$35.

THE ADVENTUROUS GOD, Charles Edwin Schofield. Cokesbury Press, Nashville, Tennessee. \$1.

JAPANESE FESTIVAL AND CALENDAR LORE, William Hugh Erskine. Kyo Bun Kwon, Tokyo, Japan. Distributed in America by the Bethany Book Store, Bethany, West Virginia. \$1.25 plus 12c postage.

SUNSHINE AND VICTORY, Julian C. McPheeters, Cokesbury Press, Nashville, Tennessee. \$1.00.



# Keeping Step With Our Colleges

By H. O. PRITCHARD

## Board of Education

During the third week of January, the annual meetings of the Council of Church Boards of Education, the Liberal Arts College Movement and the Association of American Colleges were held in St. Louis, Missouri. At the same time the Triennial Conference of the Religious Workers in Universities and Colleges was held. The meetings of the first three organizations named above centered around the theme, "A Search for Values."

The Triennial Conference of Religious Workers dealt with the problem of giving religious care and nurture to college students, particularly in tax-supported and large independent colleges and universities.

At a joint session of the Council of Church Boards of Education and the Liberal Arts College Movement, a merger was effected between the college department of the council and the Liberal Arts College Movement—thus reducing the two organizations to one. This was thought wise since both are interested primarily in the same group of colleges. The new set-up is to be administered by a committee of fifteen which was chosen from college presidents and national board of education secretaries throughout the nation. H. O. Pritchard was chosen as a member of this committee.

The presidents of our colleges met in informal session on Wednesday, January 17, in connection with the above meetings. Three topics occupied the discussions: "Proposed unified promotion"; "The implications of the recent action taken at Pittsburgh with respect to the unification of educational functions" and "Plans for the annual meeting of the Board of Education."

The Disciple representatives present in St. Louis were the guests of the Union Avenue Christian Church at its annual dinner meeting on Wednesday evening. Dr. D. W. Morehouse was the chief speaker on that occasion.

## Atlantic Christian College

The total enrollment for the year at Atlantic Christian College (including the new students which have entered the second semester) is 280. This is an increase of 25 per cent over the highest enrollment ever attained by the college. At a time when most colleges are simply holding their own or suffering losses, this is a remarkable achievement. It is largely due to the vigorous extension work which is being conducted under the leadership of President Hilley.

Professor C. H. Hamlin, head of the department of social science, published in November a brochure entitled, "Lobbyists and Lobbying in the North Caro-

lina Legislature: A Study in Pressure Politics." The *Raleigh News and Observer* in an editorial commended the publication, saying that "Such a study published after every session of the Legislature would be an effective weapon against improper lobbying in the State."

The senior class is fortunate to have secured as their commencement speaker Dr. S. Parkes Cadman of New York, noted lecturer, minister and author. Dr. Cadman will speak on May 28, following an address at Duke University the day before.

## Butler College

Katharine Merrill Graydon, professor emeritus of literature at Butler University, passed away from a heart attack at her home, 303 Downey Avenue, January 25. Miss Graydon was a graduate of Butler University in the class of 1878. She was a niece of Catherine Merrill whose name she bore. Miss Merrill was one of the most famous teachers ever produced in the city of Indianapolis, and Miss Graydon followed in her footsteps.

After graduating from Butler, Miss Graydon did her graduate work at Radcliffe College, the University of California, the University of Chicago and Indiana University. For a number of years she taught in Oakland, California, and Honolulu, Hawaii. In 1907 she became a teacher at Butler University, continuing there until the close of the spring semester in 1930 when she voluntarily retired. At the time of her retirement, Miss Graydon was working on a biography of her aunt, Catherine Merrill, who was the first woman to do graduate work in a German university, and also the first woman to teach in an American college. Fortunately, Miss Graydon finished this work before her death and it is now ready for publication. Miss Graydon was a member of Phi Kappa Phi, the American Association of University Professors, the American Association of University Women, the Indianapolis Women's Club and was sponsor of the Katharine Merrill Graydon club, a study group whose object is the continuance of literary work begun under Miss Graydon's inspiration.

## California Christian College

The property of California Christian College which is located in Los Angeles proper, was severely damaged by the cloudburst, some weeks ago. The water completely filled the first story of the building, which is partly under ground, and destroyed all the equipment which was in those rooms. This included kitchen and dining room equipment of the dormitories. An inventory shows that it will cost more than \$4,000 to repair and replace the property which has

been damaged. An appeal is being made to the friends of the institution to help supply these needs in the way of cash contributions, because the college simply does not have the funds with which to make the repairs and replace the property. It certainly is unfortunate that California Christian College should have this additional burden at a time when they are making such heroic efforts.

## Eureka College

It will be recalled by the readers of WORLD CALL that the church at Eureka was destroyed by fire some two years ago. It was an interesting coincidence that the church at Champaign and the church at Eureka were destroyed the same Sunday morning. Since that time the Eureka congregation has been using the college chapel for worship services, paying a nominal rent for the same. However, it is necessary for the Eureka church to have a new building. Consequently a campaign to secure pledges aggregating \$40,000 was launched at a dinner on Friday evening, February 2. Dr. Stephen E. Fisher of Champaign and Dr. H. O. Pritchard were the chief speakers. The month of February will be devoted largely to this task. At the time of going to press we have not learned the outcome, but knowing the consecration and devotion of the minister, B. H. Cleaver, we feel confident that the goal will be reached and the erection of the new building begun in the very near future.

An honor of distinction has come to another Eureka alumna, Helen Rovene Williams, of Crawfordsville, Indiana, now doing postgraduate work in drama at Yale University. Her recent play, "The God Innis," was accepted for presentation at Yale.

## Kansas Bible College

Word comes that the Kansas Bible College at Lawrence, Kansas, is looking forward to a bright future. Under the leadership of Seth W. Slaughter as Dean, who is also pastor of the First Christian Church of Lawrence, and with the assistance of C. S. Alvord as field representative, the institution is looking forward. The past two years have been very difficult because of the financial situation, but with the new arrangement by which expenses have been reduced and field resources increased, the future is much more promising.

## Lynchburg College

Dr. Riley B. Montgomery, a graduate of Lynchburg College who did graduate work at Vanderbilt University and Yale University, and who is at the present time pastor of the Jackson Boulevard





Students in Disciples Divinity House

First row: Fred B. Wise, Ernest L. Harrold, Riley B. Montgomery, Dean E. S. Ames, Perry J. Rice, Donald C. Ford. Second row: Sterling Brown, Robert Preston, Weir McDiarmid, Myron Hopper, J. Edward Moseley, Homer Deadman, David E. Todd. Third row: Marlin Smith, John McDiarmid, Edwin Tomlinson, Lewis Copeland, Donald S. Klaiss, Robert Sala, C. K. Richards, C. W. Kirkpatrick, Barton Hunter. Fourth row: Guy Wrigght, J. D. Montgomery, John W. Cyrus, A. L. Severson, W. B. Zimmerman, Raymond Morgan, Everett E. Manes.

Christian Church in Chicago, has been called to the position of Associate President of Lynchburg College, and will begin his work at Lynchburg on March 1.

Dr. M. E. Sadler, Dean of the college, Mr. Charles Harmon, Dean of Men, and Mrs. Susan P. Dillon, Dean of Women, attended a conference on co-education at Guilford College, January 13. Dean Sadler was elected secretary of the Association for Deans of Southern Colleges and Universities at their annual meeting in Nashville, Tenn., on December 6, 1933.

The Lynchburg debaters, with Dr. John L. Davis, debate counselor, has completed a schedule for 1933-34, with all except the first meet coming in the second semester. Germany's withdrawal from the Disarmament Conference seems to be the most important question, as in five of the eight meets this question will be debated.

Meeting for the first time in the new year, the Specs Club members were entertained by two interesting speakers in the persons of Dr. Berry and Kenneth Waters. Mr. Waters spoke on the subject of corrosion, while Dr. Berry spoke on the nature of the calendar.

Under the supervision of Professor Freer, head of the Biology Department, a Museumette has been constructed in the halls of the administration building. The interesting exhibits which it contains are for the benefit and interest of the students and others who care to observe them. The Museumette is sponsored by both the Biology and Geology Departments, and according to Professor Freer, the exhibitions will be changed twice each week. The materials exhibited will consist mainly of plant and animal materials and rocks and minerals.

Professor Ruskin S. Freer has recently been elected a Fellow of the American

Association for the Advancement of Science. The Philadelphia Academy of Sciences in its journal *Bartonia* is publishing a paper by Professor Freer on "Notes on the Occurrence of Some Unusual Plants in the Virginia Blue Ridge."

#### Phillips University

Miss Buena Stober, missionary from Africa, is teaching a missionary class on Africa in the College of the Bible, this semester.

Arrangements have been made for a debate tournament to be held in Phillips this spring. Seventeen high schools have accepted so far.

The new experiment of intramural athletics last semester has given results that are highly satisfactory. And the policy will be continued next year. Phillips still has intercollegiate basketball and has already this spring defeated her most formidable opponents.

On January 26, a memorial for Dr. Harry D. Smith was held in the University Place Church, this date being the first anniversary of his death. The minister, E. W. Harrison, President McCash, and various teachers in the Bible College participated.

Edwin Markham, America's foremost poet, lectured before the students and friends of Phillips University recently. For more than two hours he held his audience of 1,500 spellbound.

Dean A. F. Reiter, professor of chemistry since the opening of Phillips, and Dean of the College of Arts and Sciences since 1913, retired from active service at the close of the first semester. He will be made Dean Emeritus. Professor William Reeves, Registrar, will serve as acting dean until a successor is selected.

#### Texas Christian University

Dr. Josiah Combs, head of modern languages at Texas Christian University, was elected national vice-president of

Alpha Zeta Pi, national honorary romance language fraternity.

A twelve-week summer session will be offered this year by Texas Christian University, according to announcement by President Waits. The new twelve-week session will be divided into two terms of six weeks each. The first term will open June 7.

The Men's Glee Club of Texas Christian University is completing plans for a twelve-day concert tour during the last week in March and the first week in April. The tour will include appearances in Texas, Oklahoma and Kansas.

Alf Roark, of Saratoga, president of the student body in 1931-32, has been elected to the Texas House of Representatives. Mr. Roark received his degree from T. C. U. in 1932 and returned for graduate work in 1932-33. He is principal of the public schools in Saratoga.

Texas Christian University is one of four Texas educational institutions that offer a course in "Southwest Literature," according to Dr. Rebecca Smith, head of the T. C. U. department of English.

A mid-winter ministers' conference was held at Texas Christian University, February 13-14. Among those who had a leading part in the conference discussions were: Dr. W. C. Morro and Dr. Clinton Lockhart, Brite College of the Bible, T. C. U.; Rev. Harry Knowles, pastor of the First Christian Church, Houston; Rev. Charles B. Mohle, pastor of South End Church, Houston; Rev. R. C. Snodgrass, pastor of First Christian Church, Amarillo; Rev. E. R. McWilliams, pastor of the Christian Church of Hereford and Rev. Bert Wilson of the Pension Fund, Indianapolis, Indiana.

Three regular radio programs are being offered weekly by T. C. U. The Dramatic Club of the school presents a one-act play at 8:15 each Thursday evening over KFJZ; the International Relations Club holds a Youth Forum at 8:45 p.m. each Friday over KFJZ; and the university offers an institutional program from 4:45 to 5:30 each Sunday afternoon over Station KTAT.

#### William Woods College

The recent death of Mrs. J. H. Atkinson of Fulton bears grief and sorrow which extends far beyond her native town to hosts of William Woods College alumnae who were her schoolmates and to those who studied voice under her splendid direction.

Mrs. Atkinson, fifty-six years old, was the wife of Harry Atkinson, prominent member of our college board, and mother of Jack Atkinson, former Westminster college student and now a student in the College of Fine Arts at the University of Missouri.

A descendant of one of the pioneer families of Callaway County, Mrs. Atkinson leaves an enviable record of achievement in business and social circles, church activities, and especially in music circles of the college and town.



# Missionary Organizations' Own Section

## Easter Week of Prayer

Easter, with its note of victory out of seeming defeat, should mean more to the Church of Christ this year than ever before. Out of a black night of despair Jesus arose on Easter morning to embody the glorious certainty of the ultimate victory of righteousness over evil, of spiritual things over material, of the eternal truth of God over all the powers of this world.

Never have we needed a clearer call to the realization of the value of spiritual things. Never have we had so great a need to see back of the seeming confusion of the present day the ultimate purpose of God and the forward march of events. If our faith has wavered or we have become so absorbed in the details of living as to lose our grip upon the resources of spiritual power, we shall be glad for the season of refreshment and renewal which comes to us in the observance of the *Easter Week of Prayer*.

From year to year we look forward to these seasons of meditation and prayer and the blessing which they bring. Each year some choice soul shares with us, through the programs which are prepared, thoughts and suggestions that guide us into rich experiences and bring us up to Easter with hearts chastened and prepared for a fuller appreciation of its meaning in our lives. Sometimes this one has been a missionary, sometimes one of our own leaders, sometimes the programs have been prepared from a number of sources, but always they have been helpful and inspiring. We prophesy that this year will be no exception and that you will find in the material which comes to you just what you need to prepare you for greater service for our Risen Lord.

There has been a request for programs for five services and we are complying with the thought that those groups who cannot arrange for five prayer services may choose the ones which seem to best meet their need. Each society is urged to observe the one in which there is the presentation of love gifts and self-denial offerings. This has come to be an annual custom in our women's societies and is always the high peak in the week's observance.

Our programs this year, in harmony with the general theme for the year which has been, "Moments With Jesus," will take us through the stirring events of Passion Week. They are being prepared by some of the women at headquarters.

On this day when we celebrate the resurrection of Jesus we must be impelled to think of his sacrifice and great love for us. We would show our love and loyalty to him in this very real way and bring a gift that will express the measure of our appreciation. The greater our self-denial as we make our love gift the more closely do we come to the spirit of true Christians through the ages and the greater will be our blessing.

## Stir Us to Pray

*Stir me, oh! stir me, Lord—I care not how,*

*But stir my heart in passion for the world—*

*Stir me to give, to go, but most to pray;  
Stir, till the blood-red banner be unfurled*

*O'er lands that still in heathen darkness lie,  
O'er deserts where no Cross is lifted high.*

*Stir me, oh! stir me, Lord, till all my heart*

*Is filled with strong compassion for these souls,*

*Till Thy compelling "must" drives me to pray;*

*Till Thy constraining love reach to the poles*

*Far north and south in burning deep desire;*

*Till east and west are caught in love's great fire.*

*Stir me, stir even me—Thyself was stirred  
By love's intensest fire till Thou did'st give*

*Thine only Son, Thy best beloved One,  
E'en to the cruel cross that I might live.*

*Stir me to give myself so back to Thee,  
That Thou can'st give Thyself again through me.*

## Who Builds Our Programs

Do you think that we at Headquarters have all the responsibility and can assume all the credit for the missionary program materials that come to you from year to year? Some comments overheard recently have suggested to us that we should tell you something about how it is all accomplished.

Perhaps you have noticed that some of our study books are published by the Missionary Education Movement whose headquarters are in New York City. This organization was formed a number of years ago for the special purpose of supplying missionary literature to the people of all communions. On the executive board of the Missionary Education Movement are representatives from the various church-bodies doing foreign and home missionary work. Our own missionary education, missionary organizations and religious education departments send representatives to their conferences so that we have a voice in whatever is planned. The special field to be emphasized or the special theme to be developed is chosen by the executive board of the Missionary Education Movement in these conferences so that all churches will study the same theme at the same time.

These themes for special emphasis are chosen by the Missionary Education Movement for two or three years in advance because it takes time to select and secure authors and have worthwhile books

prepared. You will remember that Miss McGavran and Miss Eberle prepared one of the study books for children a few years ago and one of this year's most popular books has been *Christianity and Industry in America* by Dr. Alva W. Taylor. Choosing themes in advance also enables us to do more thorough work in planning programs month by month. Perhaps it has never occurred to you what care must be exercised by those who prepare our leaflets. They must present a fair, evenly balanced picture of our work.

In the last few years we have been fortunate in having loaned to us the services of a furloughed missionary from the country to be studied the following year. This year Miss Jessie Trout has been with us to help outline and plan our next year's study of Japan. Miss Edith Eberle carries full responsibility for programs for Adult Organizations, Miss Anna Clarke for the Young People and Miss Grace McGavran for Children. In general conference program plans are discussed and the matter of those who are to be asked to assist in the preparation of leaflets is decided upon.

We wonder if you know the wide range of authorship which was used for 1933-34 programs in all age groups. From the staff at headquarters you have Lela Taylor, Ora Leigh Shepherd, Anna Clarke, Grace McGavran, C. W. Yocum, Alexander Paul, Virgil Sly, Sarah Bird Dorman, Hazel Harker, Imogene Mullins, Arlene Adams. Happy memories are revived as we see the names of Mrs. Anna R. Atwater, Mrs. Effie Cunningham, Mrs. Maud Lucas Rumpel, Joy Taylor Sala, Mary Campbell Metcalf and Lola Conner. Direct contact with the mission fields has come to us through Bessie Farrier Madson, Nelle G. Alexander, David Rioch, Dr. George Miller, Ben Watson, Ira D. Crewdson, Guy W. Sarvis, W. H. Edwards, Rex Hopper, Dr. Roland Slater, Hugh Williams, Ray Rice, Mrs. J. D. Montgomery, Veda Harrah, Ida Tobin Hopper, Lois Russell, Grace P. Hendricks, Mrs. C. Manly Morton, Dr. Myrtle Lee Smith, Velva Dreese, Rozella Kern, Florine Cantrell, Elma Irelan, Mrs. E. B. Hurt, Mrs. B. H. Lohr, Mrs. W. D. Van Vorhees, Mrs. Dallas Rice, Leona Hood, Ruth Boll, Mrs. Homer Thomas and Venita Carney. State secretaries did their share through Mrs. Bessie Hart, Maybly Epp, Helen Spaulding and Rose Wright. Such leaders as Dr. D. W. Morehouse of Drake University, Mrs. Leila Avery Rothenburger, R. B. Eleazer, and Merle Sidener made their contribution. From the young people Helen Nicholson, Jessie Hawkins, Mary Louise Spink, Lillian Stevenson and Louise Bierma added their word and we had letters from students in India and Africa. This has been a labor of love in which all of these have shared to show their devotion to the cause of Missions and their willingness to help us understand the work we love.



# Programs for Adult Organizations

## For the Leader of the April Program

Topic: Christ in an Awakening Latin America.

My dear Leader:

It is time for us to be getting busy on the planning of our April missionary society program. I believe that one of the reasons so many programs fail to hold interest as they should is due to the fact that they are not planned long enough in advance and then are hurriedly jumbled together without sufficient thought. How many times have we said, "If I had only thought of it sooner, I could have done thus and so but now there isn't time." And last-minute preparation also causes those to whom we assign the various features on the program to come inadequately prepared. Just because the material is offered within the pages of one leaflet does not mean that much time is not needed in preparation. I heard a woman say just the other day, "I wrote that story myself and yet I read it over three times before I felt I had it well enough in hand to reproduce." And yet many come with leaflets with which they are far from familiar. Of course some of it is their fault—we cannot force a person to make the preparation we feel is needed but some of it is the fault of us leaders in that we do not assign the material early enough, or in order to persuade a person to accept it we soft pedal the time needed in preparation and say, "But this will take so little time. Why if you read it over once you will have it ready," or "You see it is all prepared, all you need to do is look it over." My answer to remarks like that is a sort of explosion! Let's not do it this month. Or are you remotely related to that leader who once was known to hand out a leaflet to one of the early arrivals and say, "Here, will you give this in the meeting this afternoon." Let's be model leaders and get our program planned and material assigned at once and impress on those who are to share the responsibility this month the importance of careful preparation and their responsibility for the success of the program.

Another thing I want to urge is that we keep in mind the theme of the year. Here it is April already and the tenth program in the year's study. Is your organization awake to the year's theme and are you going to be able to help them see how this program fits into that total? Since July, 1933, we have been thinking definitely in terms of seeing all our work that we may be "in the spirit" for the sixtieth anniversary of our organized woman's work. And October, 1934, is hurrying toward us with twentieth century speed. Since January of this year we have been looking at the work in the foreign lands we serve. Take a look at the themes in the *Year Book of Programs*,

page 4. Then turn to page 6 and refresh your mind with the themes that carry on to the October Anniversary service. Today we study Latin America. Getting Mexico, Argentina and Paraguay into one program is a Herculean feat and we are going to have to plan carefully and check time relentlessly to get even a look-see at each of these fields.

The theme, *Christ in an Awakening Latin America*, glimpses in the very start the trend of the times—Latin America's awareness of her need of a living Christ. This makes a beautiful topic to come at the Easter season, too. The devotional message on page 38 of this issue of WORLD CALL was prepared by a missionary to Mexico and is a splendid preparation for the study hour. The message should be prefaced with the information about the one who prepared it.

Next let us see what leaflets are offered in the *Program Packet*. If your society has not ordered this packet you can obtain the leaflets for this April program by sending ten cents to the Sales Literature Department, United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

1. *The need of a Living Christ* is an introductory message to help us see the need and the recognition of that need in Mexico and South America.

2. *Brothers Beyond the Border* is a very helpful dialogue in which the work in Mexico is discussed. Be sure to use it as suggested.

3. *A New Road to Emmaus* is a study of the work in Argentina and Paraguay.

4. *Lives that Have Counted* is a leaflet of brief stories of three nationals.

In addition to these four leaflets you will find in WORLD CALL this month the regular feature *Through the Years* as indicated in the plans given in the *Year Book of Programs*. This section carries information about the fields being studied this month and something about the present missionary force.

In connection with the series of WORLD CALL articles on *Christ in the Modern World* we have in this issue an article by Dr. Samuel Guy Inman on the Pan-American Conference recently held in Montevideo. You will not want to miss this article. You will recall that Dr. Inman was one of our earliest missionaries to Mexico. You may wish to use this article in connection with or in place of the first leaflet, *The Need of a Living Christ*.

Be sure and see the article in the April number of WORLD CALL, by Dr. A. E. Elliott, one of our missionaries to Paraguay. He tells of his trip to the Pan-American Conference at Montevideo in the interest of peace between Paraguay and Bolivia. (See note on page 31, January WORLD CALL regarding his appointment.)

In the *Biography Set* you will find sketches of Miss Zona Smith, Miss Elma Ireland, Dr. and Mrs. A. E. Elliott, Pilar Silva, Amada Jasso, Eusebio Rodriguez and Jose Cueva (connected with the work among Mexicans in the United States, but whose early years were spent in Mexico and in connection with our mission work there.)

The fields being studied in this program have had place in WORLD CALL during 1933 and thus far in 1934 as follows: 1933—February, p. 9; March, p. 17; April, pp. 15, 26; May, pp. 27, 29; June pp. 12, 13, 24, 29; July-August, p. 30; 1934—January, p. 28. Then do not forget the materials announced for this issue and April.

If you should be wanting a dramatization to use in connection with this Latin America study may we suggest: *The Two Americas*, six characters (girls or women), easy to produce, three short acts but no change of scenery, a story of friendship and understanding between North and South America, price \$.15; *South America Needs Christ*, a short play using five women, one act, not difficult, price \$.15; *The Waiting Guest*, eight high school age young people, one old man, one half hour, no special scenery, price \$.15; *Over the Hills and Far Away*, eight Juniors and one man who is a story-teller who brings the Jesus message, price \$.15; *The Healing Light*, on Mexico, is long but parts could be omitted and certain incidents and scenes given very effectively, price \$.25; *Mexican Opals*, eleven characters, four of whom are girls from our school, Internado, written by one of our missionaries, price \$.05 each or 6 for \$.20.

Now, as leaders let's take a solemn vow together to make this program one of the best and most effective our groups have ever had. If we begin at once, work hard and spare neither time nor effort I am sure we will succeed.

Another Program-Planner.

## For Your Fellowship Hour

A happy, comfortable, feeling-at-home time is what we need in our fellowship hour. In these days when the demands are heavy, the tasks difficult, conditions discouraging and workers fewer in number we need especially to keep alive the spirit of good times together, an awareness of our fellowship in service and our unitedness in a common task. Perhaps the fellowship hour is needed now as never before. However, we do not want to make it an added expense. Good times can be had without serving food! But if you do wish to serve then I think the Easter note is the one to strike in decorations and refreshments. This can be the *motif* whether it is a luncheon or dinner meeting or light refreshments following the program.



# Programs for Young People

## Circle

(For Young People, Ages 18-24)

1933-34: *Now East—Now West.*

April Theme: *Wholesome Recreation.*

Worship Theme: *The Faith We Live By—In Witnessing.*

The leader for the April meeting will find helpful suggestions in the leaflet "For the Leader." The entire program is built around the theme "Wholesome Recreation." The stories in the packet will help you to be familiar with the very interesting things that are taking place in our mission centers.

The following incident was related by one of our missionaries in Mexico:

### "Basket Bol"

At last I have been to the Aguascalientes bull-ring! I have been there twice with other members of our mission, and we have taken with us each time a group of Colegio Morelos girls. What? Missionaries taking schoolgirls to see horses gored to death and bulls tormented and killed, and all at the risk of human life? Missionaries falling in line with Mexico's ancient and barbarous sport, legitimate offspring of Rome's bloody arena? Not a bit of it! A new and decent use has been found for the bull-ring. Mexican young people, in school and out, are yielding to the fascination of healthful modern sports. Baseball has long been a favorite game and has brought with it from the north an interesting train of English words, so that many small schoolboys are able to speak intelligently of pitcher, catcher, base, strike, foul, etc. Now, tennis and basketball are very popular. It is interesting to see street cars or hand-bills carrying announcements of "Basket Bol."

My first attendance at the bull-ring was to witness a game between a basketball team for Sacatecas and one from Aguascalientes. We were especially interested because a preacher boy was helping on the former team. On the second occasion, a group of students, some of them our own church boys, from a Methodist school in Puebla, played a picked team of Aguascalientes athletes.

As a part of their school work, our girls have training in both basketball and volley ball, so that they were prepared to be interested spectators. When Miss May Wilson was physical and recreational director of Colegio Morelos, she obtained from the office of the national secretary of education basketball rules in Spanish for both boys and girls. This is only one of the proofs of the real interest of the Mexican government in the advancement of the youth of the country. The Mexican athletes are agile and enthusiastic. We wish them success and that their clean sport may crowd out the honors of an old and barbarous institution.

## Senior Triangle Club

(For Young People, Ages 15-17)

1933-34: *Open Frontiers.*

April Theme: *Frontiers in My Nation.*

Worship Theme: *Trails Across Frontiers—Joy.*

### The April Meeting

The leader will wish to read "For the Leader" and become familiar with the three leaflets which are suggested. Then plan the best method for using these materials.

### Fact Finders' File

You can make a very helpful presentation by using a map of the United States and locating the Home Mission centers. The interesting paragraphs in Fact Finders' File might be used as each center is located.

The figures given in the paragraph showing those untouched by religious education might well be made into bar graphs showing the comparison.

The facts in the last paragraph may be used on a chart or poster. They will help to summarize the work.

### Great Leaders of My Church

The suggestion for the "Honor Roll" was made in the March meeting. The committee who has the making of the chart in charge will either present the chart or the plans for it at the April meeting. The chart when finished will doubtless carry names of those who pioneered here in the homeland and on the foreign fields. It should also carry the names of those of other races who have shared in the enterprise.

It would be interesting to record these names in a notebook, together with a brief story or account of the work accomplished and the service rendered.

### Letters of Appreciation

Did your Triangle club send the letters of appreciation as suggested in the March program? It is never too late to send letters of this type.

### The Program Guide

Have you been making use of the Program Guide in your Hi-Tri Club? You know every member will have an individual aim (see page 4) and will check on "My Record" each month. (see page 5).

Have you enjoyed checking the questions each month, preparatory to your program? We are sure they have helped you to enter into the spirit of the meeting, and then have helped very much in discussion and in final decisions.

There is also the Book of the Month. Have you been reading on the average of a book each month and checking on pages 10-11? The books that appear on the list have been prepared for young people and we are sure they will be of interest to every member of the Hi-Tri.

## Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1933-34: *New Friends in America.*

April Theme: *Pioneering Among the French Acadians.*

Worship Theme: *Sharing the Easter Message.*

Here is a beautiful thought for your worship service.

### Nature's Victorious Life

O ice and snow, O frost and cold,  
O bitter death that bound the world!  
O biting winds and frozen mold—  
Farewell!  
Ho land! Ho living waters, sing!  
For God has sent us back his Spring!  
Hark how the sylvan voices cry,  
Our God is love! Love cannot die!  
Sure as the peace that follows strife,  
The resurrection's glorious life!

In your introduction to your program for this meeting it might be interesting to explain that those who planned the programs for this year chose the French Acadians for study at Eastertime for a special reason. These people have suffered great hardship and disappointments through the years and so the Easter message comes to them with added joy. Moreover, as they have accepted the new way of worshiping they have given unusual devotion. You will recall that one of the stories in last year's Easter Manual for use in the Church School Intermediate Department was about the French Acadians. You remember about the family that was willing to deny what we would consider the necessities of life in order that the husband and father might give full time to preaching the gospel and serving a little church recently established. At present it is reported that the church members can pay him almost nothing but are bringing what food they can spare. The other French Acadian pastors and Mr. Armstrong have at times shared their meager salaries with this family. Surely these have some of the spirit of the early disciples and we shall want to do our best in sharing with them.

The Easter offering in the church school is always requested as a special gift for the work among the French Acadians and all other Home Missions groups, and each year we have had several special worship services preceding Easter in the church school. Perhaps the Triangle Club can take the lead in making the special offering poster and taking part in these worship programs. We will have a greater interest than usual in our Easter offering this year, since we are beginning to know more about our new friends in America and understand their needs. Our Triangle Club study and the Easter emphasis upon Home Missions are one and the same and each should therefore strengthen the other.



# Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

APRIL

"The way to Emmaus . . . burning hearts"

Call to Worship: *There Is a Green Hill Far Away* (played softly).

Scripture: Luke 24:13-15, 31, 32.

Hymn: *I've Found a Friend, O Such a Friend; Jesus the Very Thought of Thee; All Hail the Power of Jesus' Name; I Heard the Voice of Jesus Say.* (Use one of these or one stanza from several of them or any other hymns that carry the thought of nearness to Christ, of consecration and of service.)

It had been rumored that Jesus was resurrected from the tomb. It was the most natural topic of conversation for the two apostles on their way to the village of Emmaus that day. The routine duties of life had to go on even though their hearts were heavy with grief. They had been more intimately acquainted with the great teacher than most others. They had walked with Him daily, but did not realize the meaning of this resurrection until the Lord himself appeared to them on that journey to Emmaus, walked along with them and patiently explained from the Holy Scriptures the significance of this transcendent event that was causing rumor to spread everywhere. Then their hearts burned within them. They knew their Lord, understood him, his mighty purpose and sacrificial love. He had proved that the way of love was the victorious way. What joy and satisfaction in an intimate knowledge of him! What a privilege to have a part in his purpose for the world!

So many today have heard of Jesus and have a superficial knowledge of the story of his death and resurrection without really knowing him. This is true of so many people of every land, but in the land of Latin America it is appallingly true. The people are familiar with stories of the child Jesus, of the mother Mary, of the crucified Christ, but few really know the resurrected and living Christ. To them religion has become so associated with rites and ceremonies, traditions of the Roman church, saints' days and special occasions and sessions that it is almost a burdensome system. It is more systemized than vitalized. Add to this the results of mixture with the primitive Indian or pagan beliefs and superstitions and you see how the simple teachings of Jesus have been corrupted. In fact, many who do not know the true Jesus have become so disgusted with what religion they have known that they have either rejected all religious connections or are hopelessly tossed between conflicting rival cults that have invaded the country from the Orient and other non-Christian lands. Such fields often prove more difficult than virgin soils where the Word has not been sown and false Christian doctrines have no foothold.

Latin Americans in all their problems and struggles against injustice and oppression need the liberating knowledge and love of the living Christ. Christianity is a life. Some who have scorned or ignored the organized church as they have known it are beginning to realize the supreme value of the Christian life in its relation to the welfare of the country. This awakening sense of the need of personal honor, straightforwardness of conduct and purity of heart in all human relationships is a mighty challenge for those who are striving to bring in Christ's kingdom. All national and social problems in the ultimate analysis have their solution in building the character of the individual. To whom can we look but Christ for the source of this reformation? He can redeem and purify only when he enters the heart and abides there to hold complete sway. The heart that does not burn with the fervor of love for Jesus will not be completely surrendered to him but will be torn with the conflict between the spirit and the flesh. The self life is the eternal enemy of the Christ life, and self must be crucified with Christ before He can give that supreme joy of love that makes the heart burn.

One of the most heart-stabbing experiences one can have in Mexico is to go to some distant ranch and witness the great longing of the isolated rural population for the bread of life. So hungry for the good news of the real Christ who gives the more abundant life are these poor souls, that upon the rare occasions when an itinerant evangelist visits the

ranch they will sit up until midnight to hear the reading of the Bible, the sermon and hymns and then beg the tired preacher for more. They come for miles on foot and sit around wrapped in a blanket, if one is possessed, in the chilly mountain air until nearly dawn. Then as they return home in the early morning their faces reflect the light of joy from a burning heart. Oh what need for the real Christ in such lives!

Prayer: O! Father help us to feel more keenly our responsibility toward the vast throng who do not yet know the Savior, for those who have never had an opportunity to know him and for those who having had the Word planted in their hearts no longer feel the rapture of glowing love because they have let the cares of the world and the deceitfulness of riches crowd out the Word. Help us to love thee with a burning heart, with the whole heart and our neighbors as ourselves. Amen.

Prayer Hymn: *Lord, Speak to Me That I May Speak or Hark, the Voice of Jesus Calling.*

Hallie Ruth Strange.

NOTE: The devotional message for this month comes from Miss Hallie Ruth Strange, missionary to Mexico. She is a native of Texas, a graduate of Texas Christian University and the College of Missions. Though her desire was for foreign service she willingly filled a needed place in the work among Mexicans in San Antonio, Texas. Following a serious break in health she taught for a time in Texas colleges. In 1931 came the long awaited opportunity to go to Mexico where she served until November, 1933. Then the reduction in missionary staff, due to decreased receipts, brought her home to Mesquite, Texas, where she is now living and planning to return to teaching work.

## Through the Years

### Latin America

At the annual convention of our churches held in Dallas, Texas, October, 1895, the Christian Woman's Board of Missions, celebrating their twenty-first birthday, voted to open work in Mexico. Brother M. L. Holbitt was willing to give up his position with the Wells Fargo Express Company in El Paso and begin work at once. He knew Spanish well and was experienced in teaching Mexicans. Juarez, just across from El Paso, was selected as the location. Bull fights, gambling and heavy drinking characterized the life in Juarez. In a very few weeks after the decision to open the work Mr. Holbitt wrote, "We are at last ready for the vigorous aggressive prosecution of the work of evangelization and teaching. We have the mission chapel and school room well furnished. . . . We were fortunate in getting a second hand organ for \$20."

. . . In June, 1897, the work was moved to Monterrey.

In the thirtieth annual convention of the C. W. B. M., 1904, Mrs. Moses, then president, told of "an open door in the Argentine Republic." Mrs. Effie L. Cunningham moved that we enter this field. The convention the following year reported that Mr. and Mrs. W. J. Burner were ready to sail for Buenos Aires. February, 1906, came a letter from Mrs. Burner saying, "We know you will be glad to hear of the first service held in our house in La Plata . . . there were 25 in the house and a number outside." Speaking of living conditions she says, "I wish the missionaries in Puerto Rico could have some of the fine butter we have. Butter is brought to the house each morning by the milkman. It is never salted so must be eaten the same day it is churned but it is sweet and good. The bread is 'baker's bread' but it is far superior to that product at home."

\* \* \* \* \*

The Disciples had 16 representatives at the Panama Congress held at Ancon.



Panama, February, 1916; 21 nations were represented and there were 481 people in attendance, 145 being missionaries and nationals from the Latin countries. S. G. Inman, who went to Mexico in 1905 with the C. W. B. M., was made the Executive Secretary of the Committee on Cooperation in Latin America. "Much of the credit for the success of the Congress was given to S. G. Inman," so runs a statement in the report of the Congress.

\* \* \* \* \*

Miss Elma Irelan, missionary to Mexico since 1905 and one of our delegates to the Panama Congress, speaks with appreciation of the Disciple delegation. Referring to the *Bishops* of other churches she says, "Democratic as we are we felt some way that no title was too good for our own Brother McLean and sometimes we called him 'our bishop' but no one must let him know as I have already had one reproof from him. . . . When I was introducing him to . . . . . I was a bit too eager perhaps about the 'who's who' part of the introduction for of a sudden Mr. McLean reproached me with an amazed, "Why child, what are you saying?"

\* \* \* \* \*

After the Panama Congress and the South American Regional Conferences in 1916, the Republic of Paraguay was as-

signed to the Disciples of Christ. In 1916, Mr. and Mrs. Manley Morton, appointed under the C. W. B. M., sailed for Buenos Aires where they served until they went to Paraguay to open work at Asunción in 1918.

\* \* \* \* \*

In this issue of *WORLD CALL* you will find a list of the missionaries in the Latin American fields. Miss Agnes Fishback comes on furlough a trifle early because of the recent death of her father. With her comes her sister, Miss Eulalie, who went to Asunción three years ago to visit for a year and then attend the World Sunday School Convention. But so great was the need for workers that she gave up the convention and has remained in Asunción, carrying the responsibility of the office and helping wherever needed. She has done all this at her own expense in volunteer service. You will recall that Miss Zona Smith who has served in Argentina since 1909 offered her resignation in order to help make the necessary adjustment in reduced budgets and has stayed on in Buenos Aires living on a small private income and serving as secretary of the "League of Evangelical Women." The Montgomerys have just returned to Buenos Aires after an extended furlough and the Wards are now coming home. Mr. and Mrs. Rex Hopper

are still at home because of reduced receipts but it is the plan that they return to Asunción next summer. Meanwhile he is teaching and studying at the University of Texas. The Hugh Williams remain in this country but it is hoped that as soon as receipts permit they may go back to Paraguay, and, living in some center outside of Asunción, enlarge the contacts and spread the work more rapidly. The reduction in budgets would have brought Miss Mae Wilson home, but she remains in Mexico living in part upon a small personal income and assisted in her expenses by the other missionaries in her field who felt that she could not possibly be spared. Miss Florine Cantrell is living on a ranch in the state of Zacatecas, a district for which we are responsible but where we have been able to do very little because of lack of workers and funds. She is doing rural work in the district. Miss Ruth Leslie is also doing rural work. She and Amada Jasso, one of our fine Mexican Bible women, are living and working together in small villages and country places in the state of San Luis Potosi, remaining for weeks or months at a time in one village and thus carrying on intensive work. Miss Hallie Strange has returned to her home in Texas because of reduced budgets. Other missionaries are at work in the station as indicated in the list.

## Echoes From Everywhere

### Hard Pressed But Happy

Since the first of August the largest salary check which has gone to any of our pastors has been less than \$17.00 per month. And living in Puerto Rico, with the exception of winter clothing and fuel for heating the houses, is more expensive than it is in any state of the Union. Not one of our pastors is today able to buy food enough to feed his family. Many of them have only one meal a day, and yet, with a Christian fortitude almost unbelievable, they are standing by the work and pressing forward. Just a few days ago one of our best pastors, the father of six fine children, said to me, "In order to solve the economic problem for my children I would gladly give my right arm, and yet I was never happier in the ministry than I am today." During this time of stress not one of our workers has turned back, and while there has been some frank facing of problems, there has been no complaining or criticism.

MR. AND MRS. C. MANLY MORTON.  
*Rio Piedras, Puerto Rico.*

### Grapevine Medicine

One afternoon I found a crowd of villagers outside the door. They had been walking all day and were tired and dusty. They had brought two little boys

because someone in their village who had received medicine from our Sakri dispensary had told them to go to the "Miss—Ospital." One was a little boy of seven who could scarcely breathe because of a nasal polypus, the other a tiny tot of two with a large hernia. After examining the children I explained to the relatives that it would be necessary to operate. They agreed at once and said they had come for that reason. The little boy with the polyp was very brave and had his operation done under local anesthesia, while his village mother sat by and watched with interest. The child with the hernia was brought by his grandmother who was sure that everything would be all right. The operation was more difficult than we had anticipated, and he had very poor resistance. After it was finished he did not react properly but the dear old grandmother sat by calmly with implicit faith while we were hurrying around giving stimulants and doing all within our power to give his little heart the needed strength to carry him through the emergency. How happy we all were when he opened his eyes and asked for a drink. Both children went home quite well, and the relatives will have a story to tell their friends for weeks to come.

DR. HOPE NICHOSON.  
*Bilaspur, India.*

### Greetings from Our Japanese Friends

"The Tennoji Christian Church, as you know, declared and carried out its economic independence in 1931. Conditions then prevailing hastened this step, and naturally there were many difficulties to be met financially. To make things more complicated other problems arose in quick succession, among which was the removal of several of the able members of our church.

"By the grace of God, however, the members of the church were all closely united and worked together loyally in good spirit and thus have been able to maintain complete independence and self-support. Not only this, but in addition to work within herself, the Tennoji Church has been able to continue her help toward other churches. . . .

"We look back upon the past and forward to the future, and find ourselves filled with a glorious hope. We have come to believe that the time will surely come when we can repay you by our still greater and more fruitful labors in His vineyard. And also, our dear brothers and sisters in Christ, we want you to believe and be assured that in spite of all of these difficulties if we continue steadfastly in faith, hope and love, we will receive that for which we pray."

TENNOJI CHRISTIAN CHURCH.  
*Osaka, Japan.*



### A Baby Gets His Chance

I wish you could see a tiny baby we have in the hospital now. His mother is a young wife from the far country, 18 years old. She was wounded in a bandit raid and carried in to us about three months ago. Her leg was fractured and has been slowly healing. Two weeks ago the baby arrived, such a tiny mite, only weighing three pounds and seven ounces. But he was healthy and husky and fully developed. His mother did not have much milk so my nurses are fixing bottles of canned milk as supplementary feeding. Doris Goulter contributed some of her doll's clothes. Today he weighed four pounds and four ounces. The nurses bring him to my bathroom every day for his bath. I never helped care for such a little one before and was almost afraid to touch him at first. His mother is a charity case. The gifts of friends in America make it possible.

GRACE CORPRON.

Luchowfu, China.

### Home and Social Life in Congo

"Is it hard to keep house in Congo? What of social life?" If one had to do all one's own work—cooking, hauling wood, washing, gardening, etc., besides try to teach school and other missionary activities, it would be practically impossible. Yet sometimes it takes more patience and skill to oversee someone else doing the work than it would to do it one's self.

We choose foods from three sources: native foods, such as *bonkufo* (similar to potato), greens, leaves, wild pig, alligator, python, fish, etc.; garden stuff (when the seeds grow and the goats and chickens leave them alone) such as corn, beans, tomatoes, lettuce, etc.; and from cans, which when delivered six months later cost about twice as much as in the States.

As far as social life—ah, there's the rub, and that is why letters are so welcome. Steamers come, but very seldom visitors. We have no radios, concerts, church socials as at home. We have magazines, a victrola, organ and some good books. Life in America and life in Africa differ no matter how hard you try to make your own home "homelike."

MR. AND MRS. ROBIN R. COBBLE.

Monieka, Africa.

### Mother Renounces Idols

Last week Pastor Cheo and C. A. Burch were asked to attend an interesting birthday celebration in a local family. A Mr. Koo who is an evangelist in Dr. Mary Stone's Bethel Mission in Shanghai came home to Nantunghow because of the serious illness of his mother. When Mr. Koo became a Christian at the age of forty-nine years he was practically disowned by his family and in spite of all his efforts to win his mother to Christianity, she has persisted in all sorts of superstitious practices. During a recent illness she began praying to her son's God and she made a rather remarkable improvement from a kind of paralysis which had kept her bedridden for years. Therefore she openly professed faith in Christ and requested her son to destroy all the family idols and everything in the home connected with superstitious practices. Her seventy-second birthday celebration was made the occasion for a public confession of her faith in Jesus Christ. Pastor Cheo and Mr. Burch conducted a simple ceremony in the home and listened to Mrs. Koo's confession of faith before her neighbors and friends. Mr. Koo then gave a simple talk on the meaning of Christianity and announced that from henceforth his home would be a Christian home free from all non-Christian practices.

CHINA NEWS LETTER.

### Gila Valley Carries On

This little church is doing its very best. The membership is so scattered up and down the Gila Valley, and the very nature of the little employment there is, prevents many from attending with any regularity. So many out of work, and so many Mexican prowlers, that folk run a big risk if they leave their ranches to attend church or go anywhere else—someone must always stay at home. Their things would disappear if they didn't.

If this isn't real missionary work, I do not know what "missions" really stands for! At times one feels like giving up and yielding to prompting to get into a different atmosphere, for his own family advantages. Then the urge of the work—the great need—halts that thought.

OTHO C. MOOMAW.

State Sec'y, Arizona.

### Butchering Has Its Problems

What a scene we had here last night when the hunter sent in two pigs. These folks just about go crazy when there is meat around, and what a mob there was! Mr. Hurt had previously seen to the distribution of the meat, but that job has since fallen to me.

The sentry divides the pig, gradually dismembering the carcass and chopping and sawing the various portions into approximately equal portions. All the while the crowd keeps up a steady stream of conversation, frequently advising the sentry as to how he should or should not divide the meat. He straightens up and tells them to mind their own business, that he is taking his orders from the white man and not from them. He starts to take a little more flesh from one portion which seems to him a bit too large amidst the protests of the crowd, who are all against the reducing process. The white man chooses what the white people want, and what is needed for the boys and girls of the school.

DONALD H. BAKER.

Mondombe, Africa.

### Something to Look Forward to

Among the special projects for 1934 is a conference for our less prepared young people. The majority of our young people have never gotten as far as high school. The average might be around the fourth or fifth grade. In many of our churches there is not a single person who has ever been to high school. These young people make up the majority of our active membership. They have had but little preparation for Christian leadership. We are hoping during the coming summer to have about sixty to seventy-five of them together for a week of consecrated heart-searching and study.

MR. AND MRS. C. MANLY MORTON.

Rio Piedras, Puerto Rico.

### In Memoriam

Mrs. J. F. Burruss, January 21, 1934, Chillicothe, Missouri. Outstanding in missionary work. Efficient and faithful WORLD CALL secretary for several years.

Mrs. Julia Cuttenbarger, Middleton, Indiana. Devoted member of the church for nearly half a century. Charter member of missionary society.

Mrs. Sue H. Perkins, November 9, 1933, Columbus, Kansas. Member missionary society more than 30 years. Financial secretary of church for past eight years.

Mrs. M. S. West, Sr., December 3, 1933, Valdosta, Georgia. Recognized leader in social, civic and religious life of community.

Mrs. Sue Park Pittman, October 21, 1933, Roanoke, Alabama. Charter member of church and woman's missionary society. Mother of Mrs. Belt White, state president of missionary organizations in Alabama. Age 87.

Mrs. Josephine Bergmann Buffkin, December 25, 1933, Jacksonville, Florida. Devoted to every department of church work.

Mrs. John B. Campbell, December 31, 1933, LaHarpe, Illinois. Charter member of missionary society and treasurer of same for more than 20 years. Mother of Mrs. Ben Holroyd, former missionary to China.

Mrs. Susan Fleming, January 8, 1934, Eureka, Illinois. Member of missionary society 43 years. Age 91.

Mrs. Esther H. White, December 22, 1933, Lincoln, Nebraska. Life member of the C. W. B. M. and loyal supporter of missions. Mother of Mary E. White, state secretary of women's work. Age 69.

Mrs. Tennie McFarland Graves, December 22, 1933, Dallas, Texas. For six years church visitor in the East Dallas Christian Church. Active member of missionary society for many years.



# Helps for Leaders of Junior Groups

Beginning with this month we are cutting these helps to one page. They have never been intended to be more than supplementary to the program helps which you find in the "Bethany Church School Guide" and the King's Builders Section of "Junior World." For several months we are asking one of our Junior specialists to fill this page for us. Until she became Recorder of the United Christian Missionary Society in 1929, Miss Hazel Scott was office editor of the "King's Builders," which has since become a part of "Junior World." Miss Scott has had considerable successful experience in working with Juniors and we are happy to have her suggestions on this page.—Grace W. McGavran.

## In Preparation for Easter

No doubt you are working with your pastor and others to make Easter a decision day in your department of the church school. Already, you probably have done, as a group, such things as the planting of bulbs and seeds so that each boy and girl may see for himself the mystery of unfolding life and the renewal that comes with spring.

You should also be planning how best to bring to the boys and girls, through every possible channel, the knowledge of our home mission work and the groups among whom our church is serving, so that they will want to share generously through the Easter offering. A special manual, "Jesus the Friend of Everyone," is ready for use in the church school and may be closely correlated with the work you will do in your Junior Christian Endeavor, Junior Church or Expanded Session. The poster suggested is one that the Juniors will like to make, and it will furnish opportunity for the discovery of all kinds of stories about these friends in various parts of the United States.

## Books to Read About Africa

If you will go to your public library you will probably find some of the following books, which will give you, as leaders, valuable background material on Africa, our special study for this six months.

*God's Candlelights*, by Mabel Shaw  
*Black Folk Tales*, by Mrs. A. Best  
*Black Tales for White Children*, by Stigand  
*Folk Tales of a Savage*, by Bagola  
*African Myths and Proverbs*, by Woodson  
*Girls of Africa*, by Mrs. A. Best  
*Story of Akomkor*, by Mulets  
*Lost in the Jungle*, by Du Chaillu  
*Goa of the Ivory Coast*, by Seabrook  
*Garran the Hunter*, by Herbert  
*African Adventure Stories*, by Loring  
*African Adventurers*, by Mackenzie

## Program Helps for Junior Leaders

Material for the March 4 meeting was given in the February 4 issue of *Junior World* in the King's Builders section, and the Helps for Leaders for that same meeting were in the February WORLD CALL.

### March 11—Our Church at Lotumbe

In our study of Africa, it should be our purpose to help our boys and girls to better appreciate the African people.

to help them to see the African as he lives in his own environment, to help the children to see the many things for which we are indebted to the black people of Africa.

Point out that nearly a quarter of all the land in the world is in Africa. The Nile River is the longest river in the world. Victoria Falls are the greatest in the world. The world's greatest diamond mines are in Africa. Africa has the world's greatest desert—the Sahara. We find in Africa one of the first races mentioned in history. The people of Egypt were noted for their art over 7,000 years ago. One of the largest dams in the world is on the Nile. The Congo River valley is one of the richest in the world.

Yet, even with all this, Africa does not have the greatest gift of all—Jesus Christ.

Secure all the information you can on interesting facts about Africa. The discussion should be guided so as to develop an attitude of deepest respect for the African. You will want to help the children see the African in his home, at work, at play and in school. What do the Lotumbe boys and girls study in school? What kind of books are used? How many are in the school in Lotumbe, and what games do they play?

Have one of the group prepare to tell the story of "Ekofa and the White Man's Medicine." Help the children to fully understand what the doctor with his medicine and surgery means to the people in Africa who have only the witch doctor and his fancies. Juniors are always anxious to be busy. Perhaps you will want to plan a short dramatization of the African who is very ill. The Witch Doctor is called, but with all his charms he fails to bring relief. The White Doctor comes and immediately helps. The patient is better. The White Doctor tells very simply the story of Jesus and his love.

If your group is working on the map of the African village, continue this, following the suggestion in the Children's Special Packet. Or perhaps your group will be more interested in the Friendship Scrapbook explained in your program outline. The African boys and girls would be interested in pictures of our churches, our schools, our homes, the children at play and other pictures of American life.

### March 18—Doers and Not Hearers Only

This is a meeting in which the children will be intensely interested. Follow the program as outlined. Ask the children to name a Bible character who was a "Doer." Have them list the acts of Jesus which made him also a "Doer." If a black

board can be secured, have the children, one at a time, write one way he or she can be a better Junior worker. Lead the discussion so the group will not narrow their thinking to only the home—but widen it to the church, the school, the community.

### March 25—Telling Our Friends About Jesus

This program could very easily be a continuation of the one for the previous week. Have two or three of your group draw a map of the city in which they live. Hang it firmly in front of the room. Have the group mark off the neighborhood in which they live—"Our Neighborhood"—the location of the church, the school, the hospital, the business section. If there is a foreign group living in the city, mark the location of that group. Then doubtless there will be the group "down by the river" or "over by the tracks." Impress upon your group the need of these boys and girls for Jesus. Have the children suggest ways of getting these other boys and girls nearer to him.

If it is possible, have a map of the world placed beside the city map. Point out the places where Christ is not known and have the children name the ways in which Christ is being taken to these places, how they are helping in this cause. If there is a children's hospital or orphanage nearby have the Juniors visit the children. Work out plans whereby the children may bring more happiness to these places.

### April 1—The First Glad Easter

In this Easter program bring your group to a new understanding and appreciation of Easter as the time of new life in the world. Easter means new life, new joy, reconsecration. Get the minds of the children entirely away from the commercial aspect of the day.

After the Easter dramatization, which you have very carefully worked out, point out how Jesus lived for and loved others. It was no strange thing that the people saw in him the Son of God, as he lived day by day with only the life of the people in his thinking. And as a result of the sad story of his death, we have one of the world's sweetest stories—the story of the resurrection, a story of new faith, new hope and new life. Try to make your group see how happy a Christian boy or girl should be.

In *Building a Christian Character* by Blanche Carrier, B. R. E. and Amy Clowes, is a chapter on "Easter" which contains very helpful material. If you do not have this book in your church library, perhaps it could be secured from the public library.



## Station UCMS Broadcasting

THE headquarters group are rejoicing in the presence of Miss Jessie Trout, missionary to Japan. Miss Trout is doing some special writing for the missionary education department, and is toning up the group greatly with her cheery smile and her English accent—at least we think it's an English accent. Miss Trout, as you know, comes from that northern neighbor of ours, Canada. Maybe we should have said *Canadian* accent.

Woodford Lawrence, son of Mrs. George W. Muckley, and his wife, Thelma, are now living in Clinton, Indiana. Woody is working for the government re-employment service there and is enjoying it fully as much as his brother Bayard enjoys China.

Last month we announced the marriage of Herbert Lewis, son of the Home Department Grant K. Lewis. Herbert taught in the journalism department of Butler University for the first semester of this school year. Just recently, however, he became city editor of the Clinton paper.

Clinton, Indiana, can well be proud of these young folks.

The Home Department has a new missionary in the person of Hazle June Waldron, who was born January 12. Mr. Waldron is our missionary pastor for Ogden and Salt Lake City, Utah, churches.

Roy K. Roadruck and his family are located in Long Beach, California, where they are members of the East Side Church. Mr. Roadruck was the former president of Spokane University and member of the Department of Religious Education staff. The Roadrucks live at 903-B Stanley Avenue, Long Beach.

Missouri has called as permanent secretary of its state board, John Stuart Mill, who for more than a year has served as acting secretary. Vere Rogers, minister at Plattsburg, and former missionary to Jamaica, has been appointed assistant secretary and director of religious education.

Former President Frederick W. Burnham is again demonstrating his keen insight by the series of "cottage services" which he is holding through the month of February in preparation for Easter. These Sunday evening services, held in the homes of various of the church members of the Seventh Street Christian Church, Richmond, Virginia, are a throw-back to the New Testament Church, which was a household affair. The great value of his experiment is demonstrated in Dr. Burnham's words, "Bank and caste disappear in the fellowship of a living-room. The fellowship



The McCallum Family

Bobbie, Mrs. McCallum, David, Harlan, and J. H. McCallum—Missionaries to China

is delightful. Informality contributes to reality. Yet worship is just as genuine in a cottage as in a cathedral, if not more so."

P. H. Welshimer has served the First Christian Church, Canton, Ohio, for thirty-two years. The following facts are indicative of this pastor's service: 11,763 have been added to the church; 2,400 letters were granted to persons moving from the city; the mixed class started by Mr. Welshimer on the second Sunday of his ministry has continued to the present time; additions to the church averaged 347 for the first twenty-five years, 372 for the next seven.

WORLD CALL readers will have an opportunity to "hear" Mr. Welshimer in the next issue of the magazine, when his sermon as one of the ten outstanding Disciple ministers will be given.

The following missionaries will be returning from India this spring: Miss Alice Clark, Dr. Jennie V. Fleming, Miss Myrtle Furman, Mr. Walter G. Menzies, Miss Ann V. Mullin, Mr. and Mrs. H. M. Reynolds, Miss Ethel Shreve and Mrs. George E. Springer.

Miss Lora Garrett, former missionary in Buenos Aires, Argentina, was married to Gustaf F. Mehls of La Paz, Bolivia, December 12, 1933.

Goldie Ruth Wells, African missionary on furlough, is recuperating at her home in Halsey, Oregon, from a recent operation. She is getting along well.

Emory Ross sailed for Africa, February 14, at the expense of the Congo Protestant Council. He will set up and attend a series of conferences to be conducted by John R. Mott in the Belgian Congo, with missionaries and others interested in missionary work.

Mr. Robert Hopkins of the World's Sunday School Association and Mr. Leslie B. Moss of the Committee of Refer-

ence and Counsel, Foreign Missions Conference of North America, will also attend the conferences in the Belgian Congo.

A meeting of the Indiana Christian Woman's Missionary Society was held at the United Society office, January 30-31, for the purpose of discussing and making plans for the sixtieth anniversary of the organization of the women's work. About fifty women from all sections of the state met with the Indiana board and officers of the United Society.

Mrs. Charles Martz, president of the Indiana Society, presided, with Mrs. O. H. Greist, secretary, assisting. Addresses were given by Mrs. Ora Shepherd, Miss Lela Taylor and President Corey.

Interesting features of the meeting were the delightful impersonation by Mrs. Grant K. Lewis of a mountain woman, a sketch of home and kindergarten life in Japan by Hazel Harker, Martha Gibson and Jessie Trout, and a luncheon held at Flanner House.

As our local news reporter says, this "watchtower" certainly observed a grand gesture last month. Mr. and Mrs. E. C. Kampe gave an old-fashioned sauerkraut dinner for about thirty of the United Society employees, or "family," as the saying goes. Mrs. Kampe is one of the most charming hostesses of the headquarters group. Mr. Kampe, for whom the dinner was given, is our comptroller.

M. H. Gray, treasurer of the Board of Church Extension, was the guest of honor at a birthday dinner given by Mr. and Mrs. John Booth. Officers of the board and their wives were present.

James H. McCallum (whom you will note in the picture on this page) has just passed his fortieth birthday—and in China they make no bones about ages, whether they be twenty or eighty. Every tenth birthday is an important event and is properly observed with a feast.



# World Call Honor Roll

Below are shown the three hundred churches having twenty or more subscriptions to WORLD CALL as of Dec. 31, 1933.

Church	Subs. June 30	Subs. Dec. 31	Church	Subs. June 30	Subs. Dec. 31	Church	Subs. June 30	Subs. Dec. 31
<b>Group A, 2100-3662 Members</b>			Moberly, Mo., Central	34	36	Houston, Tex., Hts.	36	25
Dallas, Tex., East	218	249	Richmond, Va., Hanover	25	36	Hot Springs, Ark., First	--	24
Des Moines, Ia., University	156	151	Riverside, Calif., First	36	35	San Diego, Calif., Univ.	25	24
Houston, Tex., First	103	99	Newton, Kansas, First	32	35	Burlington, Ia., First	28	24
Fort Worth, Tex., First	71	69	Oakland, Calif., First	33	34	Grand Rapids, Mich., Central	23	24
Kansas City, Mo., Indep. Blvd.	72	62	Jefferson City, Mo., Capitol Ave.	34	33	Columbus, Ohio, Broad St.	--	24
Oklahoma City, Okla., First	59	58	Ada, Okla., First	27	33	Duncan, Okla., First	30	24
Tulsa, Okla., First	60	56	Chattanooga, Tenn., First	40	33	McKinney, Tex., First	20	24
Canton, Ohio, First	22	49	Covington, Ky., Madison Ave.	23	32	Clarksburg, W. Va., Central	23	24
Kansas City, Mo., Linwood	39	39	Maryville, Mo., First	36	32	Fairbury, Neb.	21	23
<b>Group B, 1600-2100 Members</b>			Hannibal, Mo., First	26	31	Spray, N. C.	--	23
Indianapolis, Ind., Third	95	132	Mt. Carmel, Ill.	28	30	Paris, Tenn., First	--	23
Indianapolis, Ind., Central	104	112	Columbus, Ohio, W. 4th St.	21	30	Beaumont, Tex., First	24	23
Cleveland, Ohio, Euclid Ave.	54	76	Beckley, W. Va.	20	30	Elkhart, Ind., Central	--	22
Lexington, Ky., Central	68	69	Lakewood, Ohio, Lakewood	37	29	South Bend, Ind., First	21	22
Akron, Ohio, High St.	38	67	Warren, Ohio, Central	33	29	Vincennes, Ind., First	--	22
St. Louis, Mo., Union Ave.	60	58	Pomona, Calif., First	38	28	Minneapolis, Minn., Pt. Ave.	23	22
Lafayette, Ind., First	38	42	Decatur, Ill., First	28	28	Chillicothe, Mo., First	20	22
Pittsburg, Kan., First	33	36	Ottumwa, Ia., First	21	28	Covington, Ky., First	--	22
Enid, Okla., Central	34	23	Blackwell, Okla., First	28	28	Roswell, N. M., First	33	22
Long Beach, Calif., First	31	22	Waco, Tex., Central	21	28	Findlay, Ohio, First	21	22
Coffeyville, Kan., First	--	21	Kansas City, Mo., Central	27	27	Rockwood, Tenn., First	--	22
Paris, Ky., First	21	21	Miami, Fla., First	22	26	Norfolk, Va., First	30	22
Yakima, Wash., First	20	20	Cincinnati, Ohio, Norwood	34	26	Litchfield, Ill., Union Ave.	--	21
<b>Group C, 1100-1600 Members</b>			San Antonio, Tex., Central	--	26	Fulton, Mo., First	21	21
Louisville, Ky., First	118	112	Kansas City, Mo., Oak Park	25	25	Elmira, N. Y.	24	21
Nashville, Tenn., Vine St.	52	105	Ashland, Ohio, First	24	25	Greenville, N. C., 8th St.	--	21
St. Joseph, Mo., First	109	94	Indianapolis, Ind., Centenary	22	23	Athens, Ohio, First	--	21
Columbia, Mo., First	97	86	Tipton, Ind., West St.	27	22	Medford, Ore., First	--	21
Memphis, Tenn., Linden Ave.	48	67	Walla Walla, Wash., Central	--	22	Centralla, Wash., First	--	21
Des Moines, Ia., Central	75	66	Logansport, Ind., 9th St.	26	21	Sioux City, Ia., First	21	20
Seattle, Wash., Univ.	66	63	Marion, Ind., First	--	21	Kirksville, Mo.	28	20
Portland, Ore., First	60	59	Danville, Ky.	--	21	Maplewood, Mo.	20	20
Decatur, Ill., Central	41	58	Louisville, Ky., Broadway	--	21	Marshall, Mo.	--	20
Atlanta, Ga., First	61	57	Knoxville, Tenn., First	--	21	Winston-Salem, N. C., 4th St.	29	20
Anderson, Ind., Central	44	57	Los Angeles, Calif., Hollywood	26	20	Cincinnati, O., Walnut Hills	--	20
Eugene, Ore., First	55	56	Hammond, Ind., First	--	20	Texarkana, Tex., Central	--	20
Springfield, Mo., South	49	55	Huntington, Ind., Central	21	20	<b>Group E, 200-400 Members</b>		
Los Angeles, Calif., Wilshire Blvd.	56	54	Kokomo, Ind., Main St.	20	20	Memphis, Tenn., Merton Ave.	--	49
Wichita, Kansas, Central	58	54	Noblesville, Ind., First	--	20	Washington, D. C., Parkview	--	46
Detroit, Mich., Cent-Woodward	27	53	Sedalia, Mo., First	20	20	Paris, Mo., First	43	46
Colorado Springs, Colo., First	47	46	<b>Group E, 400-700 Members</b>			Watsonville, Calif., First	28	45
Washington, D. C., Ninth St.	37	38	Lexington, Ky., Woodland	61	75	Toledo, Ohio, East Side	32	44
Arkansas City, Kan., Central	28	35	Enid, Okla., Univ. Pl.	49	62	Portland, Ore., Kern Park	42	42
Frankfort, Ky., First	37	34	Gary, Ind., Central	40	58	Chattanooga, Tenn., Highland Park	--	42
Ponca City, Okla., First	60	34	Richmond, Va., 7th	48	57	Plano, Tex.	23	39
Denver, Colo., Central	20	32	Washington, N. C., First	43	56	Nashville, Tenn., Eastwood	--	37
El Paso, Tex., First	39	32	Selma, Ala., First	33	55	Neosho, Mo., First	32	34
Hutchinson, Kansas, First	26	31	Muncie, Ind., Jackson St.	49	52	Toronto, Ontario, Can., Hillcrest	29	32
Hopkinsville, Ky., 9th St.	32	27	Dallas, Tex., Greenville Ave.	39	52	Fayette, Mo., First	28	32
Huntington, W. Va., Central	42	27	Boulder, Colo., First	35	51	Waukegan, Ill., Chapel St.	32	31
Danville, Ill., Central	21	26	Alhambra, Calif., First	37	49	Indianapolis, Ind., Northwood	30	31
Parsons, Kansas, Central	20	26	El Dorado, Kansas, First	58	49	Canton, Mo.	30	31
Ashland, Ky., First	24	26	Tacoma, Wash., First	65	49	Childress, Tex.	24	31
Youngstown, Ohio, Central	--	26	San Francisco, Calif., W. Side	65	48	Kalamazoo, Mich., Park St.	--	30
Zanesville, Ohio, First	--	26	Martinsville, Ind., First	51	48	Monroe City, Mo.	--	30
Spokane, Wash., Central	23	25	Lincoln, Neb., Bethany	36	48	Hiram, Ohio	24	30
Jacksonville, Ill., Central	--	24	Dayton, Ohio, Central	34	48	Monroe, La., First	--	27
Springfield, Ill., First	--	23	New Orleans, La., Chas. St.	32	44	Cleveland Heights, Ohio	22	27
Bedford, Ind., First	20	20	Memphis, Tenn., East End	--	44	Holidays Cove, W. Va.	22	27
Wheeling, W. Va., First	20	20	Warrensburg, Mo., First	42	42	Girard, Ill.	--	26
<b>Group D, 700-1100 Members</b>			East Orange, N. J., Park Ave.	25	41	Flint, Mich., Central	20	26
Washington, D. C., Nat'l City	83	152	Buffalo, N. Y., Rich. Ave.	34	40	Millersburg, Ohio	21	26
San Diego, Calif., Central	64	95	Berkeley, Calif., Univ.	37	39	Williamsport, Pa., First	22	26
Indianapolis, Ind., Downey	41	89	North Platte, Neb., First	29	39	Galveston, Tex., Central	28	26
Winchester, Ky., First	83	81	Evansville, Ind., First	27	38	Carthage, Ill.	27	25
Washington, D. C., Col. Hts.	77	76	Hoopeston, Ill.	--	35	Eminence, Ky.	25	25
Wichita Falls, Tex., First	73	73	Monmouth, Ill., First	33	35	Worcester, Mass., First	20	25
Topeka, Kan., First	71	71	Corvallis, Ore.	46	35	Cincinnati, Ohio, Evanston	--	25
Pasadena, Calif., Central	54	66	Savannah, Ga., First	28	34	Redondo Beach, Calif.	25	24
Austin, Tex., Central	75	65	Lawrence, Kansas, First	28	34	Red Oak, Ia.	--	24
Mansfield, Ohio, First	60	62	Washington, D. C., 15th St.	21	33	Cleveland, Ohio, Dunham	--	24
Mt. Sterling, Ky., First	68	61	Eureka, Ill.	40	33	Columbia, S. C., First	--	24
Bluefield, W. Va., First	53	60	Greencastle, Ind., First	34	33	Sulphur Springs, Tex.	22	24
Glendale, Calif., Central	48	57	Norman, Okla., First	38	33	Washburn, Ill.	--	23
Champaign, Ill., Univ.	67	56	Santa Monica, Calif., First	29	32	Clarksville, Tenn., First	21	23
Los Angeles, Calif., First	67	56	Bloomington, Ill., Centennial	39	32	Oakland, Calif., Fruitvale	36	22
Seattle, Wash., First	37	56	Cleveland, Ohio, W. Blvd.	--	32	Ayden, N. C.	--	22
Kinston, N. C., Gordon St.	60	55	Columbus, Ohio, Wilson Ave.	40	32	Hamilton, Ohio, High St.	20	22
Richmond, Ky., First	40	52	Oklahoma City, Okla.,	--	32	Kendallville, Ind., First	24	21
Cleveland, O., Franklin Circle	25	51	Maywood	--	32	Newtown, Ky.	20	21
Hagerstown, Md., First	38	51	New York, N. Y., Central	26	31	Bedford, Ohio, First	--	21
Lincoln, Neb., First	42	50	Houston, Tex., S. End	29	31	Tiffin, Ohio	--	21
Little Rock, Ark., First	48	49	Kalamazoo, Mich.	--	30	Sweetwater, Tex.	--	21
Richmond, Ind., First	33	49	Liberty, Mo.	25	30	Mobile, Ala., First	--	20
Mexico, Mo., First	52	48	Beaumont, Tex., Wash. Blvd.	38	30	Holingson, Kansas	--	20
Whittier, Calif., First	36	47	Bonham, Tex., First	28	30	Buffalo, N. Y., Univ.	--	20
Roanoke, Va., First	43	47	Long Beach, Calif., E. Side	46	29	Harrison, Ohio	--	20
Omaha, Neb., First	45	46	Orange, Calif., First	37	28	Portland, Ore., Chr. Temple	--	20
Bellingham, Wash., First	50	46	Bellevue, Pa.	--	29	<b>Group G, 68-200 Members</b>		
Stillwater, Okla., First	47	45	Los Angeles, Calif., Magnolia Ave.	33	28	San Gabriel, Calif., Christian Home	--	32
Cleveland, Ohio, Collinwood	33	44	Cedar Rapids, Ia., First	26	28	Greensboro, N. C., Elm St.	21	31
Dallas, Tex., Oak Cliff	76	44	Dallas, Tex., Central	34	28	Santa Paula, Calif., First	28	27
Jeffersonville, Ind., First	33	43	St. Louis, Mo., Compton Hts.	--	27	Pacific Grove, Calif.	--	25
Crawfordsville, Ind., First	32	41	Lawrenceburg, Ky., First	32	26	Washington, D. C., Takoma Park	--	25
Frankfort, Ind., First	56	41	Lawton, Okla., First	30	26	Mansfield, La., Canoe Camp	--	25
Kansas City, Kansas, Central	47	41	San Angelo, Tex., First	45	26	Hampton, Va.	25	22
Toledo, Ohio, Norwood	20	40	Creston, Iowa	--	25	Des Moines, Ia., Mondamin	--	21
Birmingham, Ala., First	29	39	Buffalo, N. Y., Central	20	25	Detroit, Mich., Northwestern	--	21
Harrodsburg, Ky.	21	39	Glasgow, Ky., First	22	25	Fresno, Calif., Belmont	21	20
Newark, Ohio, Central	35	39	Dayton, Ohio, W. Side	--	25	Mt. Morris, Ill.	--	20
Los Angeles, Calif., Highland Park	30	36	Lisbon, Ohio	--	25			
			Philadelphia, Pa., 3rd	24	25			



# Directory of Foreign Missions Institutions

## Africa

Dr. William Bailey Memorial Hospital, Bolenge, Congo Belge, W. C.  
Frank Battson Memorial Press, Bolenge, Congo Belge, W. C.  
Congo Christian Institute, Bolenge, Congo Belge, W. C.  
Lester Memorial Hospital, Wema, Congo Belge, W. C.  
Lockwood-Kinnear Hospital, Monieka, Congo Belge, W. C.  
Shotwell Memorial Hospital, Mondombe, Congo Belge, W. C.  
Lotumbe Hospital, Lotumbe, Congo Belge, W. C.  
Union Missionaire Hospitaliere, Leopoldville-Est., Congo Belge.

## China

Ruh Teh Primary School, Chuchow, Anhwei Province.  
Coe Memorial Girls' School, Luchowfu, Anhwei Province.  
Chung Hwa Girls' School, Nanking, Kiangsu Province.  
Drum Tower Day School, Nanking, Kiangsu Province.  
Ruh Chuin Primary and Junior Middle School, Nanking, Kiangsu Province.  
Tsung Ing Girls' School, Nantungchow, Kiangsu Province.  
Li Teh Primary and Junior Middle School, Wuhu, Anhwei Province.  
Luchowfu Christian Hospital, Luchowfu, Anhwei Province.  
Nantungchow Christian Hospital, Nantungchow, Kiangsu Province.  
Ginling College, (Union), Nanking.  
Bible Teachers' Training School for Women (Union), Nanking, Kiangsu Province.  
Nanking Theological Seminary (Union), Nanking, Kiangsu Province.  
University of Nanking, (Union), Nanking, Kiangsu Province.  
University of Nanking Hospital (Union), Nanking, Kiangsu.  
Wuhu Academy (Union), Wuhu, Anhwei Province.

## India

Burgess Memorial Girls' School, Bilaspur, C. P.  
Boys' Boarding School, Damoh, C. P.  
Boys' Hostel, Mungeli, C. P.  
Girls' Boarding School, Mungeli, C. P.  
Kulpahar Industrial Home for Women and Girls, Kulpahar, U. P.  
Kulpahar Children's Home, Kulpahar, U. P.  
Girls' Vocational Boarding School, Pendra Road, C. P.  
Jackman Memorial Hospital, Bilaspur, C. P.  
Damoh Hospital, Damoh, C. P.  
Teachout Memorial Hospital, Mungeli, C. P.  
Nirmalendu Tubercular Sanatorium, Pendra Road, C. P.

\*Self-supporting—no current expense from the United Society allowed.

Leper Home, Takhatpur, C. P.  
\*Jubbulpore Press, Jubbulpore, C. P.  
Boys' High School (Union) Jubbulpore, C. P.

## Japan

\*Osaka Christy Institute, Tennoji, Osaka.  
Asakusa Institute, Tokyo.  
Boys' Middle School, Tokyo.  
Drake Bible College, Takinogawa, Tokyo.  
\*Margaret K. Long Girls' School, Takinogawa, Tokyo.  
Women's Christian College of Japan (Union), Tokyo.

## Mexico

Colegio Ingles, 4a de Galeana No. 37, San Luis Potosi, S. L. P.  
Boys' Boarding School, San Luis Potosi, S. L. P.  
Colegio Morelos, Aguascalientes, Ags.

Evangelical Seminary of Mexico (Union), Mexico City.  
Girls' Dormitory, Colegio Morelos, Aguascalientes, Ags.

## Philippine Islands

\*Frank Dunn Memorial Hospital, Vigan.  
\*Laoag Dormitory and Girls' Training School, Laoag.  
\*Mary J. Chiles Hospital, Manila.  
\*Sallie Long Reid Memorial Hospital, Laoag.  
\*Union Theological Seminary, Manila.

## Puerto Rico

Evangelical Seminary of Puerto Rico (Union), Rio Piedras.  
Union Press and Bookstore, Ponce.

## South America

Colegio Internacional, Casilla de Correo 241, Asunción, Paraguay.  
Colegio Ward (Union) Ramos Mejia, F. C. O., Buenos Aires, Argentina.  
Union Seminary, Jose Bonifacio 1356, Buenos Aires, Argentina.

## A World Call Bazaar

By GENEVIEVE BROWN



MISSIONARY reading is assuming a new place in the activities of the women of the National City Christian Church, Washington, D. C. Many who confessed that they had never read a missionary book have found that these books can be as fascinating as the most interesting romance. Those who have had their first taste of the throbbing human articles, stories and news letters in WORLD CALL are receiving a new conception of their own individual responsibility in making the church's program possible. The Woman's Council is convinced that missionary reading pays—pays tremendously—in interest, in enthusiasm and in the consecration of time, service and substance.

Late last year the Council held a "Utility Bazaar." One of the effective promotional talking points was that "nothing would be sold except that which would be useful in any home." What more natural, then, than that one of the seven

booths should be a WORLD CALL booth! Indeed, said these astute women, what could be more useful in any National City Church home, or in that of any of the many visitors at the bazaar, than WORLD CALL! Gaily decorated with the flags of the nations and the beautiful cover pages of WORLD CALL, and presided over by the chairmen of the WORLD CALL, missionary and educational committees dressed in oriental costumes, this booth was one of the most attractive of the entire bazaar. At intervals during the evening a group gathered before the booth to describe in song the desirable qualities and indispensable character of its stock in trade.

A month was given over to a special effort, following the interest aroused by the bazaar, to further increase the subscription list to WORLD CALL, and the results have been most satisfactory. The effort will continue until the meeting of the Council on March 6, when a "victory celebration" will be held at the annual WORLD CALL luncheon.

Mrs. E. V. Pugh, president of the Woman's Council, has devised a plan whereby the reading done by members is kept constantly before the group through a series of charts recording books read by individuals. It is interesting to note that the reading of WORLD CALL is indicated by a red star.

WORLD CALL is the favorite "book" of Council members. Through it their attention is directed to the world scope of the church's missionary program. Through it they are kept in touch with their representatives in specific fields and tasks. It lays the foundation for their reading of books dealing with general phases of the work of organized Christianity.

Description of picture: Mrs. W. P. Sterns, Mrs. E. L. Dix, Mrs. Fannie Foster and Mrs. E. V. Pugh.



## Christians in Japan

By Jessie Trout\*

**D**ID you ever think that taking the trouble to kick a banana-skin off the sidewalk or ignoring it might be a test as to whether you are a Christian or not? Perhaps not, here in the United States, but in a country where politeness, courtesy and kindness is very individual, and where public-mindedness is a spirit just developing, it might easily be so.

I remember a visitor who came to our city of Akita. Our pastor went to meet him. Being a true Oriental he wouldn't ask the guest as to whether he was a Christian or not, although he was rather curious. As they walked along the road (the sidewalks of Akita are that minus quantity!) they found a huge branch half-way across the road. Instead of going around it, the visitor stopped and with some effort threw it aside. Then said Mr. Shionoya, "I knew he was a Christian!" And he was right.

At the time of our special meetings at cherry blossom time our Young Men's Association wanted to have a share in the program. They couldn't all take part publicly, but they said, "Let's keep our section of the park clean and demonstrate our Christian spirit." Every night after the meetings they stayed late, gathered the rubbish into bags, swept the park and made it neat and ready for the next day's blossom-viewers.

Or perhaps being a Christian makes you walk brisker and straighter, with your head up. Once, as Mrs. Doan and Miss Akiyama were passing a certain hotel, they were surprised to have a maid come running out and tell them that her mistress wanted to see them. When they went in the woman said, "I'm interested in you people. I've often seen you passing—and you're different from others. You walk differently, as though it is good to be alive. I'd like to know what there is in your religion to make you so happy."

Or being a Christian may mean being willing to do the menial work at home. I have a friend whom I delight to call the loveliest girl I know. By lovely, I mean beauty of soul. I went to see her sister-in-law one day. She, as the bride of the eldest son did the serving and waiting on her husband's people, said, "Until I knew Nobuko San, I didn't know that such kindness and loveliness were in the world." Once when Mr. Paul was in Akita, I pointed out my girl with pride, but he said, "I can't see that she is beautiful. She hasn't any expression or life." But after the conference which he conducted and in which she participated, he said, "I was wrong about your girl—I see what you mean. As we were going up the steps to the train I saw her run and take a heavy bundle from an old man and carry it. All during the conference she served everyone. She is indeed a lovely creature."

Or being a Christian is being able to face life in spite of difficulties, as the following letter from a girl who has spent

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Morganfield, Kentucky—First  
Monroeville, Ohio  
Greensboro, North Carolina—Elen St.  
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her life in the missionary home indicates:

"Since parting from you we are preparing for our first Christmas but unquestionably this will be the loneliest Christmas we have ever known, and for the following reasons. You are not here. We are not in Takinogawa. Our family is broken up—father gone, mother working in one place and the rest of us in another. One of my brothers is sick in the hospital and the other has lost his job.

"For us this is truly a year of testing, but in spite of all that, God is a God of love. I am thankful that I have been taught anew that if we believe him under all circumstances, pray without ceasing and do our tasks faithfully, God will surely open up a better way of life for us."

### Work in Rural Mexico

We have had our first trip into the country and came back overcome with the amount of work to be done, but very happy with the great interest in the gospel which we found.

The group of Christians in Charcas has been without a resident pastor for a year and a half, and during that time there have been very few visits from members of the Central Committee on Evangelism to keep them interested and faithful. Naturally we expected to find the church almost dead, but we had a happy surprise. Of course some have been drifting away, but we found three or four families very faithful. They have had their meetings regularly three times a week—Tuesday, Thursday and Sunday, in addition to the Sunday school service once a week.

We were in Charcas two nights. Mr. Huegel gave them two splendid sermons and encouraged them in their good work. We visited the ranches nearby and investigated the possibilities of work there. Between the mine and the town, and between Charcas and Venado, we counted five or six "pueblitos" that we can visit very easily on foot. So it looks like our months in Charcas will be busy ones helping the people grow a little in numbers and Christian activity.

—Ruth Leslie.

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### Hidden Answers

1. What is a *Reis*?
2. What is the shortest distance to India?
3. What new use has been found for the Mexican bull-ring? What significant bearing does it have on Mexican youth?
4. What four ways are recommended to fulfill the divine command, "Let your light shine"?
5. In what peculiar manner did an Indian convert demonstrate that henceforth he would follow Jesus?
6. How did Argentina startle the Seventh International Conference of American states?
7. Who is the "ex-farmer"? What did he accomplish?
8. Do Chinese students accept Christianity readily?
9. Who organized the Fellowship of Prayer?
10. Of what value is parent education to the Sunday school?

\*Missionary to Japan.



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## For the Church School Worker

In March WORLD CALL

For the Superintendent:

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Editorials, page 3.

Half Million People Hear Stanley Jones, Alexander Paul, page 6.

The New Deal at Montevideo, Samuel Guy Inman, page 8.

A Farmer of Men, page 10.

A New Road Out of Africa, page 12.

On the Social Battle Front, James A. Crain, page 5.

Book Chat, C. E. Lemmon, page 16.

Parent Education and the Church, Mrs. Garry C. Myers, page 20.

Recovery Day for Foreign Missions, Stephen J. Corey, page 22.

The Church at Work in Nine Fields, page 23.

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## From Churches and Individuals

	General Fund	Decrease Acct. of Withdrawal of Benev.	Increase	Special Funds	Increase
Churches	\$ 73,145.21	\$ 3,207.09	\$13,657.72*	\$ 757.63	\$ 236.13
Sunday Schools	49,641.72	32,628.19	3,773.88*	72.07	48.11
Christian Endeavor Societies	1,602.05	2.12	147.35*		
Missionary Organizations	158,307.36	1,976.00	6,406.78*	270.83	130.42*
Individuals	15,389.45	4,343.38	184.58	2,083.45	1,442.80*
	\$298,085.79	\$42,156.73	\$23,801.15*	\$ 3,183.98	\$ 1,288.98*

## From Miscellaneous Sources

Bequests	\$ 4,945.00	\$ 500.00	\$ 7,731.01*	\$ 550.00	\$ 550.00
Interest (U. C. M. S.)	29,824.37		5,648.68*	2,185.88	340.65
Interest (Old Societies)	12,590.97		793.10*		
Gifts from Old Societies	21,077.62	10,804.73	4,398.73	1,657.04	6,684.36*
Home Missionary Institutions	32,683.20		4,408.79		
Benevolent Institutions	20,420.65	11,059.25	1,782.67*		
Foreign Field Receipts					
Annuities				4,200.00	1,517.35*
World Call Subscriptions and Advertising	18,863.81		1,195.68*		
Literature	11,781.57		2,055.82*		
Miscellaneous	19,140.77		122.29	2,920.83	8,381.91*
	\$171,327.96	\$22,363.98	\$10,277.15*	\$11,513.75	\$15,692.97*

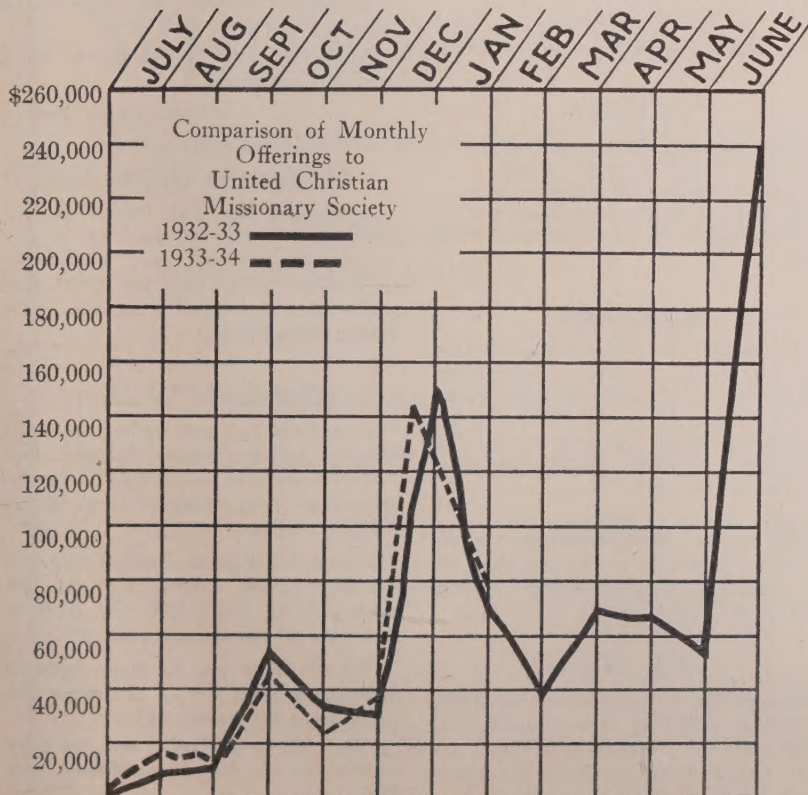
## Board of Education and Cooperating Colleges

Receipts:		
Churches	\$ 11,557.23	\$ 1,959.51*

\*Decrease

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## Indian Scenes

(Continued from page 30.)

### Only a Red Chicken

A couple of years ago, not far from Bilaspur, a little naked two-month-old baby was thrown into a ditch to die. But little Mogra did not die. She was found by one who knew something of the love of Christ and was brought to the Mission Hospital. She had been drugged with opium and exposed to the cold for hours, but Dr. Nicholson and her helpers fought for her life and won.

When the baby was about a year old she found a home with a Christian family who wanted children very much but had none of their own. How thankful they were for her!

They had no money to give, but wanted to make a thank offering. When the time came, the family went to the front of the church and gave a red chicken that was very dear to them. Who can say that the gift was not accepted by Him who accepts all such gifts?

(Mogra and her new father and mother smile from one of the center pictures, p. 30.)—Ethel Shreve.



# The Last Page

## Peace and Joy

Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears;

Peace is the power that comes to souls arriving

Up to the light where God Himself appears.

Joy is the wine that God is ever pouring

Into the hearts of those who strive with Him,

Light'ning their eyes to vision and adoring.

Strength'ning their arms to warfare glad and grim.

—G. A. STUDDERT-KENNEDY.

## A Prayer After Illness

Tune me for life again, O quiet Musician.  
Strive to adjust my loosened thoughts until,

Made taut, they shall be yielding to Thy Fingers

Gladly as trees to winds that touch this hill.

Rhyme me with life once more, O silent Poet.

Out of my weary, fluttering heartbeats make

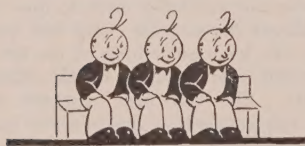
Cool rhythms, hushed, yet certain as the circling

Water against the edges of this lake.

Fit me for life again, O patient Artist.  
Paint on my tired soul glad, vivid things.  
Splash now upon its dullness beauty's pigments,

Lovely as pansies and a bluebird's wings.

—Violet Alleyn Storey.



## Smart Boys

A teacher called for sentences using the word "beans."

"My father grows beans," said the bright boy of the class.

"My mother cooks beans," came from another pupil.

Then a third piped up:

"We are all human beans."—*Cincinnati Enquirer*.

Education must seem less wonderful to a boy whose educated dad can't help him in the eighth grade.—*Western Recorder*.

## What's in a Name?

Mr. Thompson: "I'm convinced that China needs a firm hand."

Mrs. Thompson: "I've told the new maid that, but it's no use."

## Public Nuisance

A man went to see his physician for advice as to how to be cured of the habit of snoring.

"Does your snoring disturb your wife?" asked the M.D.

"Does it disturb my wife?" echoed the patient. "Why, it disturbs the whole congregation."—*Onward*.

Bowler: "I understand that Senator Green wanted you to act as his private secretary."

Simmons: "He did, but I was not willing to accept the honor of such a position, because I would have to sign everything Green, per Simmons."—*Onward*.

Some speakers cause their audiences to sit on the edge of the seats with their mouths open—and their eyes closed.

—S. D. McLEAN.



## At Peace

I love the sighing summer breeze.

I love to hear a rooster sneeze;

I love airedales and Persians cats;

'N I don't mind some Demoerats.

—*Ed Scanlan in the "Buffalo Evening News."*

## All Classes

Mrs. Frills: "Now that I have engaged you, Bridget, I am going to begin right away to give you a little training in the art of waiting on guests. You see, my daughter is coming out next month—"

Bridget: "Indade, mum! How long was she sent up for?"

And Simple Celia is sure there's something wrong with her radio. She says she can't get this new station NRA they're all talking about.—*Judge*.

## Oh, No!

Disagreeable old gentleman: "And this, I suppose, is one of those hideous caricatures you call 'modern art.'"

Art Dealer: "No, sir, that's just a mirror."—

## Force of Habit

"What's the noise?"

"John, the barber, is shaving himself."

"What's the conversation?"

"He's trying to persuade himself to have a shampoo."—*V. P. I. Skipper*.

## And Then They Smiled

Professor: "Here you see the skull of a chimpanzee, a very rare specimen. There are only two in the country—one in the national museum and I have the other."—*Kablegram*.



## Bringing Home the Button

"My fortune is made."

"How so?"

"I've succeeded in crossing a homing pigeon with a collar button."

## Pass the Mustard

Cannibal: "We've just captured an actor."

Chief: "Hurrah! I was hoping for a good ham sandwich!"

—*Penn. Punch Bowl*.

## Tip for the Utility Co.

A scientist has just discovered that plants grow better if the day is prolonged with artificial light. Further investigations prove that the plant that profits most from this treatment is the electric light plant.

## Chunks of Wisdom

A co-ed who had been reading the health officer's weekly reports thought that "Total" must be an awfully malignant disease, as many dying of it as all the rest put together.

Wasn't it the polite cannibal king who remarked to the recently captured missionary, "We would like very much to have you for dinner tomorrow?"

Why do they put so many holes in Swiss cheese when it's the Limburger that really needs the ventilation?

"I'm fed up on that," said the baby, pointing to the highchair.—*Kansas Sour Owl*.



# Church Extension Annuities

Money given to the Board of Church Extension on the Annuity Plan will pay the donor for life a 6% annuity, and after death the same to a survivor. The money so given will forever help to build or save beautiful churches like the one below.



This beautiful church of Delta, Iowa, with the adjoining parsonage, was saved from mortgage foreclosure by a loan of \$7,500 from Church Extension Annuity Funds. For further information concerning Church Extension Annuity Bonds write Secretary John H. Booth, Missions Building, Indianapolis, Ind.

## WHITE SPACE

*The advertiser's formula for attention.*

Watch the white spaces of WORLD CALL spring to life with the vital messages of Kingdom builders.

Follow the printed trail to custom-riddled Asia, to thought-awakened Africa.

Look deep into the changing social order of America.

Feel the very heartbeat of a people, questing for the deep things of God.

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### SUBSCRIPTION RATES

*Effective February 1, 1934.*

1 year	\$1.25	2 years	\$2.00
5 subscriptions sent in at one time			\$1.00 each
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We are furnishing a Christian home for fine Indian girls like these, at Yakima Christian Institute.



Boyhood should be rich in fun and play. For a great many in the Coke regions, life at its best is barren and grim.



Two happy youngsters of our Japanese Christian Institute of Los Angeles, California.



The quartet of Southern Christian Institute, one of our two Christian schools for Negroes.



A normal happy childhood is one of the objectives of our Mexican Christian Institute.



These mountain boys and girls of Hazel Green are fenced in but not out of a rich and helpful life.



Just a little church maintained by the Home Missionary Department, but a tremendous influence in the community.

# Living Frontiers in America

A Christian nation is:

- A nation of Christians individually won to the discipleship of Jesus Christ.
- A nation of Christians united in Christian fellowship and Christian service.
- A nation accepting the full implication of Christian discipleship.
- A nation creating for itself Christian institutions and providing Christian environment.
- A nation giving its life privately and collectively by Christian principles.
- A nation with a Christian outlook and word exerting ever and always a Christian influence.

It is the belief of the Home Missionary workers of the Disciples of Christ that the above end is a worthy one of our church, and that it can be achieved through Christ is their dearest conviction.

## Home Missions in The Sunday School

*Easter Sunday*  
*April 1*

Order Supplies From—

United Christian Missionary Society  
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